Syyidish Shuhada

The Lion of Allaah

Sayyidina Hamza ↔

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Introduction

All praise be to Allaah, peace and salutations upon His Noble Rasul (Messenger).

Since the beginning of time, the forces of Allaah and the forces of Shaytaan have been pitted against each other. When tyranny, oppression, discrimination, and injustice exceed all limits, when peace and harmony become rare, when truth and integrity are trampled upon, it becomes essential forthe upholders of truth to punish those who rebel against Allaah Ta'ala. In such instances the Mujaahid in Allaah's path sacrifices his personal interests, relationships, and desires for the pleasure of Allaah. The revivers of Deen and lovers of Allaah Ta'ala do not hesitate to sacrifice their lives in His path. They extinguish the lightof their worldly lives in exchange for everlasting pleasure. They become an embodiment of the verse,

"They are alive but they perceive not."

Outwardly it may seem as if they are mourning the separation from their children and merry social lives whereas they have sacrificed this with all their hearts and are inebriated with everlasting exhilaration andecstasy. Since this is a means of meeting the true Beloved, breaking free from the shackles of life, and the way of reaching the lush gardens of Jannat as well as its heavenly orchards.

From all the modes of death, martyrdom is the most excellent, finest, and unsurpassed. Martyrdom is the masterpiece of all man's greatness. This is the magnificent status, for which the desire and restlessness raged within the blessed heart of the 'Mercy to the Worlds' Muhammed. This apparent death bares the glad-tidings of ever-lasting life. The damsels of Jannat

have been keenly looking forward to welcoming the martyr from the beginning of time. The exquisite beauties of Jannat are presented before them with even the slightest gesture of their eyebrow. For a believer there is no greater honour. To attain this status with immense pride they are anxious to smother their bodies in dust and blood, anxiously stepping before arrows and bullets. The Qur'aan-e-Majeed has, with great care and respect, beautified its pages with captivating accounts of martyrdom. The martyr's desire is the pleasure of Allaah Ta'ala only; not a desire for position, authority, wealth, or belongings.

Allaamah Iqbaal (A.R) has praised the desire for martyrdom in these words:

"Martyrdom is the purpose and desire of a true believer. Not the wealth of booty or conquest."

The blessed heart of Rasulullaah was uneasy with the desire and craving for martyrdom. In pursuit of this noble status he spent all his energy and capabilities.

The fortunate person whom the Eternal Apportioner had chosen for this dignified position, **who wasthe first person to be honoured with this noble status in the history of Islaam, was the 'Martyr of Islaam' Sayyidah Sumayyah .** She is that revered woman who was the first to taste the sweetness of martyrdom, thereafter numerous Sahabah drank from this 'Fountain of Life'.

The agonizing and heartbreaking stories of their martyrdom fill the pages of history. Every martyr attains great proximity to Allaah Ta'ala**but the honourable title of 'Sayyidish Shuhadaa' (Leader of the Martyrs) was awarded to Hadhrat Hamza by none other than Rasulullaah .** It was he who referred to Hadhrat Hamza as 'Sayyidish Shuhadaa' (Leader of the Martyrs) **and 'Afdhalush Shuhadaa' (Best of Martyrs).**

In this book we wish to elucidate the valiant and courageous exploits of 'Sayyidish Shuhadaa' as well as the details of his martyrdom. May Allaah Ta'ala grant us the ability and capability to fulfil this object.

A while back during an unexpected meeting with my respected friend Sayyid Dhaakir Shah he expressed his sadness at Urdu literature being void of the awe-inspiring bravery and heart-rending martyrdom of Hadhrat Hamza . In addition he said that those legends or fables that are famous in his name are a means of shame and disgrace to this Hero and Lion of Islaam, not to mention beneath his exalted status as well.

Whereas his heroic exploits, the accounts and stories of his captivating bravery, his sacrifices for the upliftment and spread of Islaam, is a light for all pursuers of freedom and an honour for all warriors of Islaam. It was with this in mind that Shah Sahib put forward the challenge to compile a treatise on the qualities, courage, and the breathtaking exploits of the praiseworthy life of Hadhrat Hamza . Without mention of the capturing exploits of this Hero and Lion of Islaam the glorious pages of Islaamic history remaining thirstily incomplete.

After this conversation with Shah Sahib, my heart was set ablaze with enthusiasm that, even with my own incapability and lack of knowledge,**I should compile something on the life and achievements of 'Sayyidish Shuhadaa' Hadhrat Hamza .** It is possible that being included amongst those who take his name to be a means of success.

Besides the history, thoughts, bravery, and details of the martyrdom of 'Sayyidish Shuhadaa' Hadhrat Hamza being taken from compilations of the reliable books of Hadeeth, the views of esteemed Muhadditheen, great Mufassireen, and renowned Historians have also been presented before the readers. The entire account of his martyrdom has been related with great detail from the

treasures of Tafseer, Hadeeth, and history books. We have related some narrations of the Muhadditheen, Mufassireen, and Historians with separate references so that it may remain unadulterated and become openly clear and evident, thus becoming free from all speculation.

Nevertheless, if an error has occurred in quoting or extracting any reference, we request the readers to please bring it to our notice so that it may be rectified.

Muhammed Abdul Ma'abood
1 Rabiul Thaani 1405
25 December 1984

Hamza is the lion of Allaah and the lion of His Rasul *(Mustadrak v3 p194)*

Name and Lineage

His name was Hamza. Commonly known as Abu Ya'ala or Abu Amaarah. His title was 'The lion of Allaah and his Rasul'. Referred to as 'Sayyidish Shuhadaa' (Leader of the Martyrs).

In lineage he was the paternal uncle of Rasulullaah, who was the reason for the creation of the worlds and all life.

Hadhrat Hamza's mother's name was Haalah binte Wahaib (or Uhaib), who was the paternal cousin of Sayyidah Aaminah, the mother of Rasulullaah. The entire lineage is as follows: Hamza the son of Abdul Muttalib, the son of Haashim, the son of Abd Manaaf, the son of Qusay, the son of Kilaan, the son of Murraah, the son of Ka'ab, the son of Lu'ay. From his mother's side the lineage is as follows: Haalah the daughter of Wahaib (Uhaib), the son of Abd Manaaf, the son of Zuhrah, the son of Kilaab, the son of Murraah, the son of Ka'ab, the son of Lu'ay[1].

Besides this blood relation, Hadhrat Hamza was also the foster brother of Rasulullaah. Abu Lahab's slave Thuwaibah suckled both these esteemed personalities. On one occasion it was suggested to Rasulullaah to marry the daughter of Hadhrat Hamza, to which Rasulullaah replied, "How can I marry her when she is the daughter of my foster brother[2].

[1]'Usdul Ghaabah' volume 6 page 46 and 'Ibn Sa'ad'
[2]'Bukhaari' volume 2 page 764

Birth

Hadhrat Hamza's precise date of birth cannot be ascertained. However certain historic narrations do specify the year. According to the majority of historians **Hadhrat Hamza was two years older than Rasulullaah .** Certain narrations mention he was four years older but the first opinion is correct[1].

According to the narration of 'Usdul Ghaabah' Hadhrat Hamza was 57 or 59 years old at the time of his martyrdom. In another narration 54 years was also mentioned, however this is the opinion of those Ulama according to whom Rasulullaah spent only ten years in Makkah after Nabuwwat[2]. In one narration Imaam Haakim (A.R) says, "The marriage of Rasulullaah's mother Sayyidah Aaminah to Hadhrat Abdullaah took place on the same day and in the same gathering as the marriage of Haalah binte Uhaib bin Abd Manaaf bin Zuhrah to Abdul Muttalib. Based on this there was not much of an age gap between Hadhrat Hamza and Rasulullaah[3].

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[1]'Usdul Ghaabah' volume 2 page 46-49 and 'Al-Bidaayah wan Nihaayah' volume 4 page 17
[2]'Usdul Ghaabah' volume 2 page 49
[3]'Mustadrak Haakim' volume 3 page 192

Acceptance of Islaam

The spiritually nourishingcall of Tauheed (Oneness of Allaah) had been already circling the streets for some time but a soldierly-mindedperson such as Hadhrat Hamza did not pay much heed to discourses of this sort. When does a person have a moment to ponder over the reality between Tauheed (Oneness of Allaah) and Shirk (Ascribing partners to Allaah)? When he is mostly out in the desert hunting? Nevertheless, when the time for his guidance came it is extraordinary how fate guided him. It was the second year of Nabuwwat[1] and according to his normal routine he was returning from hunting.

As he drew closer to Mount Safaa a slave girl said to him, “Abu Amaarah, could it have only been that you had passed here earlier and seen the condition of your nephew Muhammed . Abu Jahal had cursed at him and spoken to him very severely but Muhammed did not give any reply to his nasty remarks and left.”

Hearing this, Hadhrat Hamza ’s sense of honour and affection was set ablaze and he immediately went in search of Abu Jahal. Usually, when returning from hunting, his normal routine was to first perform tawaaf of the Ka’bah and not talk to any one before that but on that day he was burning for revenge. He came into the Haram Shareef in search of Abu Jahal and found him sitting in a crowdof the Quraish. In his extreme anger and fury he violently struck Abu Jahal with his bow nearly cleaving his entire head open.

[1]According to some narrations Hadhrat Hamza accepted Islaam in the sixth year of Nabuwwat however Imaam Haakim, Hafiz Ibn Hajar and other Muhaqiqeen have given preference to the second year of Nabuwwat.

Witnessing this entire spectacle some people rushed to the aid of Abu Jahal saying, “Have you also accepted that evil religion?”

Hadhrat Hamza replied,”When the reality and truth of that religion has dawned upon me, what can keep me away from it? I bare witness that Muhammed is the Rasul of Allaah and whatever he says is the truth. **If anyone has the courage then try and stop me.”**

After saying this Hadhrat Hamza returned home, Shaytaan tried to create doubts in his mind and whispered, “O Hamza, you are a leader of the Quraish– how could you have followed this deviator? Why have you abandoned the religion of your forefathers? It would have been better for you to die then do such a thing.”

This whispering of Shaytaan cast doubt and uncertainty into him. With humility and humbleness he made this supplication in Allaah’s court,

“O Allaah! If this is guidance, then place acceptance of it in my heart. If it is not, then open up away for me to escape it.”

The entire night was spent with this uneasiness and apprehension; he did not even get a wink of sleep. When he could not rid himself of this restlessness he came to the Haram and with immense humility supplicated to Allaah,

“O Allaah open my heart to the truth and remove this doubt and uncertainty.”

He had not even completed this supplication when all defiant thoughts were removed and his heart was filled with faith and belief.

As soon as the sun dawned he went to Rasulullaah and related the entire incident to him, on which Rasulullaah

asked Allaah to make him resolute, staunch, and firm on Islaam.

Thereafter, Imaan raged so passionately in his heart that he said to Rasulullaah , "Proclaim your faith openly to everyone. I take an oath by Allaah! Even if I were to receive the world with all its contents, I will never leave your Deen and return to that of my forefathers."[1]

When Abdullaah bin Jad'aan's slave informed Hadhrat Hamza about the incident of Abu Jahal's abusive language then his anger and fury was set ablaze and in some narrations these words have been specifically narrated:

"Hadhrat Hamza became angry as Allaah Ta'ala had decided to grant him honour."[2]

On this occasion Hadhrat Hamza also recited a few lines of poetry which I will mention for the benefit of the readers,

I praise Allaah now that he has guided my heart to the acceptance of Islaam and the Deen of Ibraheem.

The guidance to this Deen has come from such a Rabb who is All-Knowing with regards to His servants and He is Most-Kind.

When His message is read to us then the eyes of every sound person begin to tear.

That message of our Rabb which Muhammed brought for our guidance with clear and open verses.

And Ahmed the chosen one amongst us is to be followed so do not try to harm him with your harsh words.

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[1] 'Mustadrak Haakim' volume 3 page 193

[2] 'Mustadrak Haakim' volume 3 page 193 and 'Seerat' of Ibn Hishaam under the acceptance of Islaam by Hamza bin Abdul Muttalib.

I take an oath by Allaah! We will never surrender him until we decide their fate with our swords.[1]

This was the period of Islaam when Nabi was secretly preaching Islaam from the house of Hadhrat Arqam bin Al-Arqam and was limited to only a few feeble and weak individuals. On the acceptance of Islaam by 'Sayyidish Shuhadaa' Hadhrat Hamza these conditions were immediately transformed and the cruel oppression and tyranny of the disbelievers was put to an end as his bravery and courage had already gripped everyone's hearts.[2]

Hadhrat Hamza 's acceptance of Islaam had taken place one day before Umar bin Khattaab's coming into the gathering of Rasulullaah with an unsheathed sword.

Some of the companions became anxious but 'The lion of Allaah' Hadhrat Hamza said, "It is no problem, let him come. If he has pure intentions then better for him otherwise I will behead him with his own sword."

Nonetheless, he entered and the testimony of faith parted from his lips. In extreme excitement Muslims shouted out 'Allaah is the Greatest!'[3].

[1] 'Roudhul Anf' volume 1 page 186
[2] 'Usdul Ghaabah' volume 2 Tadhkirah Hamza
[3] 'Tabkaat Ibn Sa'ad' Tadhkirah Umar

Hijrat

It is narrated from Imraan bin Mannaah that Hadhrat Hamza migrated from Makkah Mukaramah along with the other Muslims. When he reached Qubaa, he stayed at the home of Hadhrat Kulthoom bin Al-Hadam . According to some narrations he stayed at the home of Sa'ad bin Khaytham.[1]

Migrating to Madinah presented Hadhrat Hamza with many opportunities to display his immense courage and bravery. **Consequently, the first flag in Islaam was awarded to Hadhrat Hamza .**

[1]'Tabkaat Ibn Sa'ad'

Brotherhood

Those Muslims from Makkah Mukaramah, who migrated, known as the 'Muhaajireen' in Islaamic terminology, came without any wealth or possessions. Even though amongst them there were affluent personalities, they had abandoned all their belongings when migrating. To eliminate thisunfamiliarity and establish some form of support for them Rasulullaah created bonds of brotherhood between them and the Ansaar (Helpers of Madinah); every Muhaajir was made a brother of one of the Ansaar so that whatever sadness might have arisen due to the separation from their family and wealth will be removed by the love and affection of the Ansaar.

The generosity, selflessness, hospitality, and favour that the Ansaar displayed on this occasion are unique in the pages of history. They did not regard their Muhaajir brothers as mere guests; they made them equal partners in their wealth, land, property, agriculture, and every article in their possession. **Such was their condition that Hadhrat Sa'ad bin Rabee'a who had two wives wished to divorce one and offer her in marriage to his Muhaajir brother Hadhrat Abdur Rahmaan bin Auf .**

In actual fact, these bonds of brotherhood were established to address a temporary setback, namely to see to the needs of these homelessMuhaajireen for a few days.However, this impressive Islaamic objective became a means of fulfilling the purpose of Islaam. These bonds of brotherhood became so strong that it was taken as a true relation such that if any person from the Ansaar passed away his Muhaajir brother also inherited from his estate.

On this occasion Rasulullaah made his beloved slave Hadhrat Zaid bin Haarithah the brother of Hadhrat Hamza . Hadhrat Hamza greatly loved Hadhrat Zaid . He had

complete reliance on Hadhrat Zaid so much so that whenever he went out on any expedition he would inform Hadhrat Zaid of his last bequeaths.[1]

Imaam Ibn Hishaam (A.R) writes:

"Hadhrat Hamza bin Abdul Muttalib, the lion of Allaah and his Rasul, beloved uncle of Rasulullaah and Hadhrat Zaid bin Haarithah, who was the freed slave of Rasulullaah, were made brothers. Accordingly, in the battle of Uhud where Hadhrat Hamza had been martyred, he informed Hadhrat Zaid of his last bequeaths.[2]

[1] 'Seerat Ibn Hishaam' , 'Tabkaat Ibn Sa'ad'
[2] 'Seerat Ibn Hishaam' under the topic of brotherhood

Background to the Battles

"Permission has been granted to those who are under attack because they have been oppressed. Without doubt Allaah is most capable of rendering assistance to them." (Surah Hajj: 39)

There is no need to explain the influence and authority that the Quraish had attained through being caretakers and trustees of the House of Allaah. The incident of the 'People of the Elephants', approximately half a century before the Nabuwwat of Rasulullaah , had only increased their nobility. The Quraish were the leaders in religion and spirituality as well as the authority in politics.

In opposing and challenging Rasulullaah and Islaam the Quraish took full advantage of their influence and incited the entire Arab peninsula against Rasulullaah . The Quraish also took advantage of the political situation in Madinah, which was known as Yathrib at the time. There were two tribes in Madinah, Aus, and Khazraj, who were constantly at war with each other. Every single one of their leaders had been killed in these civil wars. Worn out from these constant battles they eventually opted for peace and decided to appoint one leader as the king thereby keeping the peace. The person who both tribes had agreed to make king was Abdullaah bin Ubay bin Sulool. A crown was to be made for the chosen king. It was while this crown was still being made that the call to Islaam reached their ears. This call for peace and glad tidings of a tranquil life established the bonds of brotherhood in human life.

Those hearts which had become tired of battle and saw the appointment of a king as the road to peace were fascinated

with this brotherhood. **It became apparent to them that peace could not be attained by merely appointing a king but could only be attained by becoming the helpers of the path of truth.** Accordingly, instead of crowning a king, they got busy making preparations to welcome the Muhaajireen.

This decision of the Aus and Khazraj was extremely praiseworthy and commendable. For Abdullaah bin Ubay bin Sulool, however,there could have been no greater catastrophe. He was now deprived of his throne, crown, and reign. These events became a snare for him, the deprivation of which he felt at all times.[1]

This unsuccessful leader of Madinah, Abdullaah bin Ubay bin Sulool, was the perfect stooge for the plotting and scheming of the Quraish. With this purpose they wrote a letter to Abdullaah bin Ubay bin Sulool,

"You have granted asylum to one of our men. Wage war on him or expel him from your lands. Otherwise we take an oath we will come there, kill your children and dishonour your women."[2]

In reality, the families of those very ones who werebeing incited to do battle had been divided. **In every single house the condition was such that even if the father was a disbeliever the son had already accepted Islaam.** That is why when Rasulullaah learned of this letter he made this point clear to Abdullaah bin Ubay bin Sulool and the other disbelievers that your swords will be against your own loved ones. He immediately understood this and therefore refrained from acting on the letter of the Quraish.

[1]'Bukhaari' volume 2 page 656, 916, 924
[2]'Abu Dawood' volume 2 page 22 Kitaabul khiraaj wal Imaarah

Even though this letter had made no immediate effect, as far as the threat of the Quraish to attack Madinah went, he remained in constant preparation and readiness.

During this time the leader of the Aus tribe, Hadhrat Sa'ad bin Muaadh went to Makkah Mukaramah to perform Umrah, a provoking argument took place between him and Abu Jahal. The details of which are given in the words of Hadhrat Abdullaah bin Mas'ood :

"Hadhrat Sa'ad bin Muaadh went to Makkah with the intention to perform Umrah. He stayed in the home of his old friend Umayyaah bin Khalaf. When Umayyaah would come to Madinah he would stay at Hadhrat Sa'ad's home, on this basis he became the guest of Umayyaah bin Khalaf. One afternoon, when therewas little crowd, he went to make Tawaaf in the company of Umayyaah bin Khalaf. By chance they met Abu Jahal, who enquired from Umayyaah who was with him.

Umayyaah replied, "Sa'ad bin Muaadh".

Abu Jahal retorted, "I can never accept you to come here and perform Tawaaf in peace and security. You people have given refuge to deviators (those who have left their old religion, i.e. Rasulullaah and his companions). You people have also given him your word that you will aid him. I take an oath!Was it not that you are with Umayyaah I would not have let you return home alive."

Hadhrat Sa'ad bin Muaadh replied,"I take an oath; **if you close the doors of the Haram of Makkah on us then we will close the roads of your trade caravans to Syria.** This will be more unbearable for you."[1]

[1]'Bukhaari' volume 2 page 563, 'Musnad Imaam Ahmed' volume21 page 41

Even whilst in Madinah Munawwarah these were dangerous times. Muslims had to be armed and alert at all times such that one had to sleep with his weapons alongside him.

It is narrated in 'Bukhaari' that Nabi said, "Today, one reliable person should keep watch."

In fulfilment of this order Hadhrat Sa'ad bin Abi Waqqaas adorned his armour and kept watch for the night, only then did Nabi take rest.[1] Even in today's modern and developed world the easiest and quickest way to achieve one's ends is an economic sanction. The Sahabah also used this method.

After this, whichever trade caravan of the Quraish was pursued the purpose of it was only to influence the Quraish and force them to make peace thereby entering into the sanctity of Islaam.

Once the Quraish made preparations to attack Madinah.This forced the Muslims to fight and permission for jihaad was finally granted. The first verse to be revealed with regards to this was,

"Permission has been granted to those who are under attack because they have been oppressed. Without doubt Allaah is most capable of rendering assistance to them. Those who were driven from their homes only because they proclaimed, "Allaah is our Rabb!"[2]

"And fight those in the path of Allaah who fight against you."[3]

After these verses were revealed Rasulullaah ,as a means of self-protection, established a schedule of attacking the yearly trade caravans of the Quraish.

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[1]'Bukhaari' volume 1 page 404

[2]Surah Hajj verse 39

[3] Surah Baqarah verse 24

The underlying reasons that began this endless battle between truth and falsehood that forced even the peaceful and passive Deen of Islaam to defend itself are as follows:

1) The Quraish of Makkah continually incited the Jews of Madinah to fight the Muslims.

2) This continuous effort of the Quraish to attack Madinah.

3) The prevention of Hadhrat Sa’ad bin Muaadh ↔ and all Muslims from visiting the ‘House of Allaah’.

Battles

'Sayyidish Shuhadaa' Hadhrat Hamza is that person worthy of envy, for he **was the first to be granted the honour of being General of the Muslim army.** In **Ramadaan 1 A.H,** Rasulullaah sent a contingent of thirty soldiers in the expedition of **'Saiful Bahar'**, the leader of the group was Hadhrat Hamza .

Rasulullaah gave him the flag. Hadhrat Hamza went in pursuit of the trade caravan returning from Syria to Makkah which consisted of three hundred men under the leadership of Abu Jahal. From the direction of Ayes, Hadhrat Hamza reached the shores of the sea.

Abu Jahal probably sensed this was going to happen which is why he took three hundred men along with him. They immediately prepared for battle. Even though the odds were **three hundred against a mere thirty** these upholders of Tauheed enthusiastically came forward to form the ranks.

Majdi bin Amr Al-Juhani, who stayed in this area, happened to be an ally to both parties by sheer coincidence. He intervened and prevented battle. Like this Hadhrat Hamza returned without having spilt any blood and Abu Jahal, along with his three hundred men, returned to Makkah.[1]

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[1]'Tabkaat Ibn Sa'ad' Section of maghaazi, 'Al-Bidaayah wan Nihaayah' volume 3 page 234

Expedition of Abwa

In the second year of Hijrat, Rabiul-Awwal, Rasulullaah himself joined the expedition for the first time. Leaving Hadhrat Sa'ad bin Ubaadah in charge of the affairs of Madinah; Rasulullaah left with sixty soldiers in the direction of Abwa.

Hadhrat Hamza was made flag-bearer and all archers were placed under his command. **Abwa is approximately eighty miles from Madinah and this is where Rasulullaah's beloved mother, Hadhrat Aaminah, is buried.** The Banu Dhamrah inhabited the area of Abwa. The caravan had already passed before the Muslim army had arrived thus no battle took place. Nevertheless, the outcome of this expedition was that a truce was made with the tribe of Banu Dhamrah.[1]

This expedition is also known as the 'Expedition of Wuddaan'. Wuddaan and Abwa are two cities which are very close to each other. They are only six miles apart.

In Jamaadath-Thaani of the same year the expedition of Dhul-Ushairah also took place. **Rasulullaah left Hadhrat Abu Salamah bin Abdul Asad Al-Makhzoomie in charge on Madinah** and along with one hundred and fifty or two hundred soldiershe departed in the direction of Dhul-Ushairah. This is close to the area of Yanboo'a.

In this battle as well, the honour of being the flag-bearer was awarded to Hadhrat Hamza . Once again, in this expedition no battle took place and a treaty was signed with Banu Muddalij to help each other in times of need. Rasulullaah thereafter returned to Madinah.[2]

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[1]'Tabkaat Ibn Sa'ad'

[2]'Tabkaat Ibn Sa'ad'

It was in this very expedition that Rasulullaah gave Hadhrat Ali the name of 'Abu Turaab' (which literally means 'Father of Sand'). Hadhrat Ali was sleeping and his body was covered with sand, in relation to this Nabi said, "Awake! Abu Turaab". These words that parted from the lips of Rasulullaah became so famous that even up to this today it is well known.

In some narrations it is mentioned that Hadhrat Ali had rolled in the sand due to impurity and was sleeping in Masjidun Nabawi when Nabi addressed him as Abu Turaab[1]. It is quite possible that Rasulullaah had addressed him such on both occasions.

"Indeed Jannah lies beneath the shadow of swords. Whosoever amongst us is killed goes to Jannah. (Bukhaari v1 p395)

[1]'Tabkaat Ibn Sa'ad' section of Ghazwa Dhul-Ushairah.

Battle of Badr

12 Ramadaan 2 A.H

"The band will soon be defeated and they will turn their backs and flee." (Surah Qamar: 45)

"These are two opponents who debate about their Rabb." (Surah Hajj: 19)

The battle of Badr & "Sayyidish Shuhadaa"

Even though the wells of Badr were in the hands of the Muslims, the one who will give water from the fountain of Kauthar, Rasulullaah , permitted water to be granted to the enemy as well. However, the enemy plotted to use this as a tactic of war and in attempt to squander the water began raining arrows on the Muslims. These arrows targeted the freed slaves of Hadhrat Umar , Mahja , and Hadhrat Haarithah bin Suraaqa . Both were martyred.

The enemies increased in their spite and **Aswad bin Al-Aswad**, who was an extremely vulgar and ill-mannered person, took an oath to destroy the welland came forward. Hadhrat Hamza tried to stop him from doing this vile act but Aswad challenged Hadhrat Hamza instead. Hadhrat Hamza responded with his sword and injured the leg of Aswad.Aswad remained relentless so Hadhrat Hamza finished him off with a second stroke of his sword. Like this, **Aswad bin Al-Aswad was the first person to be martyed at the hands of the Muslims and make his abode in Jahannam[1].**

After Aswad was killed, Utbah bin Rabee'a came forward. He was among the leaders of the Quraish, a chief officer of the

[1] 'Tabkaat Ibn Sa'ad', Al-Bidaayah wan Nihaayah volume 3 page 273

army, and also haughty and confident. Annoyed at the reproach of Abu Jahal he was the first challenger to come forward.

He marched forward with pomp and glory. He had peacock feathers fluttering on his chest, which was exclusive for upstanding people only. Accompanying him was his brother Shaibah and his son Waleed.

According to Arab custom, they came out into the battlefield and enquired, “Is there any challenger?”

From the soldiers of Islaam three warriors of the Ansaar stepped forward, Hadhrat Auf bin Haarith , Hadhrat Muaadh bin Haarith and Hadhrat Abdullaah bin Ruwaaha .

Utbah enquired about their names and lineage and when he discovered they were from the Ansaar he said, “We have no business with you, let our own blood come and face us.”

On this Rasulullaah ordered Hadhrat Hamza , Hadhrat Ubaidah bin Haarith , and Hadhrat Ali to go forward. Before Rasulullaah could even complete his order these three warriors stepped forward brandishing their spears.

Since they were wielding their weapons in a soldiery manner and their faces were covered, Utbah enquired, “Who are you?”

Hadhrat Hamza replied, “Hamza the lion of Allaah and his Rasul.”

Sayyidina Ali replied, “I am the servant of Allaah and the brother of his Rasul.”

Sayyidina Ubaidah bin Haarith replied, “I am the predator of both (i.e. Shaibah and Waleed) their guardian.”

On this Utbah replied, “Yes, you are our equals.”

Hadhrat Hamza fought Utbah, Hadhrat Ali fought Waleed and Hadhrat Ubaidah fought Shaibah.[1]

On one hand the lion and pride of Islaam was fiercely attacking the enemy, tearing him apart and on the other hand his courage andvalour was being commended from the majestic throne of Allaah Ta'ala.

Hadhrat Jibraeel had come to Rasulullaah to convey this divine verse, "These are two opponents who debate about their Rabb.[2]"

It has been narrated by Hadhrat Qais bin Ubaadah, Hadhrat Ali, and Hadhrat Abu Dhar that this verse was revealed with regards to those opponents who were combating each other in the Battle of Badr; Hadhrat Hamza against Utbah, Hadhrat Ali against Shaibah, and Hadhrat Ubaidah against Waleed.

All three disbelievers were dispatched to the pits of Jahannam. Hadhrat Hamza and Hadhrat Ali successfully returned without any injuries but Hadhrat Ubaidah returned severely wounded. He had just reached Rasulullaah and he breathed his last.[3]

Allaamah Ibn Katheer (A.R) writes that when Hinda's father, uncle, and brother were killed, she took an oath that she will chew the liver of Hadhrat Hamza.

Enraged, the disbelievers ordered a full assault and the warriors of Islaam bravely charged forward. A fierce battle ensued.

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[1] 'Al-Bidaayah wan Nihaayah' volume 3 page 272-273, 'Tabkaat Ibn Sa'ad' Battle of Badr

[2] Surah Hajj : 19

[3] 'Bukhaari' volume 2 page 565, 694

On this day Hadhrat Hamza ﵁ had a peacock feather in his turban. Due to this distinctive feature he was noticeable wherever he went. He had two swords, one in each hand. Attacking with both, he tore through the ranks of the disbelievers.

Hadhrat Abdur Rahmaan bin Auf ﵁ narrates, “Umayyaah bin Khalaf asked me in the Battle of Badr, ‘Who is that person marked with peacock feathers?’

I replied,‘that is the uncle of Rasulullaah ﷺ, Hadhrat Hamza bin Abdul Muttalib ﵁.’

Umayyaah retorted, ‘He has inflicted the most losses to us.’”

After a few hours the clouds of battle passed and that same field, which a few moments ago was filled with a thousand blood-thirsty militia, as if it was a populated town, was now drenched in blood like a desolate wasteland. Seventy of the enemy were scattered on the battlefield, seventy were captured and the rest had fled. On the other hand, only fourteen Muslims had been martyred.

The Battle of Banu Qainuqah and 'Sayyidish Shuhadaa'

After Rasulullaah had migrated to Madinah, in order to maintain peace, all the tribes of Madinah had made a pact in which the idol-worshippers, Jews, and Muslims were all equal – regardless of their religious differences. Everyone was equal in the protection of one's life and wealth, his peace and security. Basically, everyone was to live as one nation. No one will harm the next, if any outsider were to attack then they would all confront him together, all will help the oppressed, and each group will have complete freedom of religion.

In spite of this the Jews had begun to undermine this treaty. The Jews continued with these demoralizing and disheartening actions yet none accused them of breaking the treaty nor was any action taken against them. This insolence and annoyance had begun after the Battle of Badr.

To be silent and turn the other cheek in the face of rebellion and revolt is not only a political crime but also a severe crime as far as ethics are concerned. This causes disregard for all future treaties. Treachery is a crime and to prevent crime is compulsory.

Justice demands that only the perpetrator be punished, if the innocent are also punished in the name of one's religion, country or tribe then this is barbarity. The first to perpetrate this act of treachery was the Jewish tribe of Banu Qainuqah. Accordingly, the punishment and retribution was confined to them only, the other Jewish tribes still remained safe.

The events are as follows:

On one occasion Rasulullaah invited the Jews to Islaam in the marketplace of Qainuqah, "Enter into the equality and fairness of Islaam."

The Jews gave an insolent and rude reply, "Do not be fooled by your victory in Badr. If you were to fight us we would show you what is warfare and how it is done."

The political stance of the Jews at that time was to launch an attack on the Muslims as quick as possible, not giving them a chance to recuperate. **As is made apparent from the narration in 'Musnad Imaam Ahmed' that one month had not even passed since the Battle of Badr and on 15 Shawwaal 2 A.H the Jews of Banu Qainuqah rebelled, breaking the treaty.**

However, immediately after declaring war they took refuge in their fortresses. These circumstances prompted Rasulullaah to take action against them. **Rasulullaah left the affairs of Madinah in the care of Hadhrat Abu Lubabah bin Abdul Munthir Umari and made Hadhrat Hamza the flag-bearer of the Muslim army, handing him a white flag.** Hadhrat Hamza marched at the head of the army. Nabi laid siege to the fort for fifteen days until finally Banu Qainuqah were compelled to make peace.[1]

Rasulullaah laid a very severe siege on them and Allaah instilled awe into the hearts of the Jews. They were satisfied with this decision of Rasulullaah that their wealth will be given as booty to Rasulullaah and their wives and children may remain with them. Rasulullaah ordered the land of Madinah to be purified from these wretched creatures and put Hadhrat Ubaadah bin Saamit in charge of this matter. Like this the Jews of Banu Qainuqah settled in 'Athra'aat' but there, too, they did not stay long.[2]

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[1] 'Musnad Imaam Ahmed' volume 21 page 47

[2] 'Tabkaat Ibn Sa'ad' Maghaazi

Background to the Battle of Uhud

15 Shawwaal 3 A.H – 30 March 624

"When you set out from your family in the morning to station the Mu'mineen at their positions for battle. Allaah is All hearing, All Knowing." (Surah Aal-Imraan: 121)

The miserable defeat in Badr was a stain on the brave history of the Quraish. This momentous defeat challenged the sense of honour and prominence of the Quraish. As a result, they beganmaking preparations for revenge with utter zeal and fervour.

The battle of Badr greatly affected the religious and political climate of the Arabian Peninsula. This was the first step for the success of Islaam, in which the leaders of the Quraish were killed, each of whom was an obstacle in the progress of Islaam. The deaths of Utbah and Abu Jahal placed the crown of leadership on the head of Abu Sufyaan.Thus the rule of the Umawi dynasty began.

The trade caravan of Abu Sufyaan, which comprised of one thousand camels and fifty thousand dinaars worth of other supplies, was still untouched in Darun-Nadwa. This entire caravan was sold for a hundred percent profit. All share holders, after returning their initial capital, kept the remaining profit of fifty thousand dinaars for war.[1]

The weight of all this wealth and riches was eighteen thousand, seven hundred and fifty tolas, equivalent to six min

[1]'Tabkaat Ibn Sa'ad' Battle of Uhud

of gold, which according to current value is approximately 41250000 rupees.

Abu Sufyaan was now the leader of the Quraish and the most important responsibility of this position was to avenge the defeat at Badr, which is why he took an oath not to take a bath nor put oil in his hair until he had avenged those killed in Badr. Besides Abu Sufyaan, those whose fathers, sons, brothers, nephews, and other close relatives were killed, were also burning with revenge.

Women also played a huge part in the preparation for battle. **The wives of fifteen leaders decided that they will also go out with their tribes into the battlefield. The first among them was the wife of Abu Sufyaan, Hindah, whose father, brother, and uncle had been killed in Badr.** Also worth mentioning are the names of the wife of Ikrimah bin Abi Jahal, Ume Hakeem binte Al-Haarith, the sister of Khalid bin Waleed, Fatima binte Waleed, the daughter of Mas'ood Thakafi, the leader of Taif, Barzah, the wife of Amr bin Al-Aas, Reethah binte Munabbih bin Al-Hajjaaj and the mother Mus'ab bin Umair, Khannaas.[1]

Those women of the Quraish whose friends or family were killed in the Battle of Badr also took oaths to avenge them and mutilate the bodies of their killers, cutting of there noses, ears, and other limbs of the body.[2]

In addition to this the poet Abu Uzza roamed the coastal lands of Tihama and set the area ablaze with his enchanting poetry, prompting the tribe of Banu Kinanah to aid the Quraish in avenging the fallen from Badr.[3]

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[1]'Al-Bidaayah wan Nihaayah' volume 4 page 11, 'Ibn Hishaam' Battle of Uhud
[2]'Al-Bidaayah wan Nihaayah' volume 4 page 10
[3]'Tabkaat Ibn Sa'ad"

Like this, in Shawwaal 3 A.H the army of the Quraish, with all its pomp and glory, left Makkah to attack Madinah. Besides the Quraish, many other tribes who were warriors as well joined them, making the total army number three thousand.

In Shawwaal 3 A.H (27 March 624) Rasulullaah received information of this army when they had already encamped at Dhul-Hulayfah. To save their lives and protect their wealth, honour, and integrity, the Muslims were forced to defend themselves, the result of which was the Battle of Uhud.

Battle of Uhud

Rasulullaah arrived at Uhud on 15 Shawwaal 3 A.H (30 March 624) in the company of seven hundred devoted soldiers. The Islaamic flag was carried by Hadhrat Mus'ab bin Umair . **Hadhrat Hamza was made commander of the cavalry** whereas the commanding officer of the cavalry was usually Hadhrat Zubair bin Awaam. According to the traditions of war, before the battle, the women of the Quraish came forward and rendered poetry in which they mourned their fallen of Badr and vowed revenge.

Hindah was the leader of the other fourteen women. She recited this poem,

'We are the daughters of the stars, who tread upon carpets.
If you advance we will embrace you and if you flee we will separate from you.'[1]

During the battle, whenever Hindah binte Utbah passed Wahshi, she would emphasize on the killing of Hadhrat Hamza so as to fulfil the desire of her heart.[2]

The flag-bearer of the Quraish Talha bin Talha came forward from the ranks and arrogantly said, "O Muslims! Is there any warrior among you who will quickly speed me off to Jahannam? Or that he, by my hand, will reach Jannat?"

Hearing these haughty and taunting words Hadhrat Ali stepped forward and the two began fighting. Eventually, Hadhrat Ali struck such a blow that left his enemy dead on

[1]'Al-Istie'aab' volume 4 page 410, 'Usdul Ghaabah' volume 5 page 562
[2]'Al-Bidaayah wan Nihaayah' volume 4 page 11 'Ibn Hishaam' Battle of Uhud

the ground. Overjoyed at the victory of Hadhrat Ali Rasulullaah shouted out the takbeer whereupon all Muslims joined in.

After Talha was killed, his brother, Abu Shaibah Uthmaan bin Abi Talha, stepped forward and took the flag. Behind him the women came marching reciting their poetry and herecited this couplet himself,

'It is incumbent on the flag-bearer that his spear be drenched with blood
Or he himself be hacked to pieces.'

Hadhrat Hamza immediately leapt forward and struck him with such power on his shoulder that his sword sliced thorough till his waist, leaving his intestines hanging out.

These words then escaped from the mouth of Hadhrat Hamza, "I am the son of him who gives water to the pilgrims."

The honour of providing water to the pilgrims belonged to his father Abdul Muttalib; he was the giver of water to the pilgrims. Therefore, Hadhrat Hamza meant Abdul Muttalib was an outstanding leader as well as a warrior and in his name he, too, is a courageous and ferocious warrior.

In his rush of valour, Hadhrat Hamza , one sword in each hand, tore deep through the ranks of the Quraish. The sturdiest man of the Quraish, Uthmaan bin Abi Talha, was also unable to endure the striking power of Hadhrat Hamza and was sped off to Jahanam.

Soon thereafter Siba'a bin Abdul Uzza came forward like a raging elephant and challenged the Muslims saying, "Is there any challenger?"

Hadhrat Hamza ↔ loudly followed on, “for a reaper of the ‘Bazoor’ (the private part of a woman)[1]” saying this he pounced on him like a lion and in one blow finished him off.

Wahshi’s master, Jubair bin Muth’im, enticed him that if he kills Hamza ↔ he will set him free because Jubair’s uncle, Thaeemah, was killed by Hadhrat Hamza ↔ in the battle of Badr. With this task at hand Wahshi hid behind a boulder or a tree. Hadhrat Hamza ↔ had just defeated Siba’a bin Abdul Uzza and as he was turning around Wahshi flung a small spear (known as ‘Harbah’; it is a weapon of speciality to the Africans) at Hadhrat Hamza ↔, which pierced into his stomach. Hadhrat Hamza ↔ wanted to attack him but staggered and fell, breathing his last.

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[1]It was custom amongst the Arabs to perform circumcision for women as well. This was the occupation of Sibaas mother that is why he said ‘or a reaper for the ‘Bazoor’ (private part of a woman) meaning is there a challenger for the one who circumcises women.

The Martyrdom of Hadhrat Hamza in the Light of the Hadeeth

'The death of a martyr is the life of a nation'

Ja'far bin Amr bin Umayyaah Ad-Dhumari relates, "Once I went on a journey in the company of Ubaidullaah bin Adi bin Al-Khiyaar. When we neared Hims (Syria) Ubaidullaah bin Adi said, 'Come!let us go meet Wahshi bin Harb and ask him about the circumstances regarding the martyrdom of Hadhrat Hamza .'

I said,'definitely, let us go.'

In those days Wahshi had settled in Hims. We enquired from the people where Wahshi stayed and we were told that he can be found sitting in the shade of his house bloated like a water skin. After a little while we reached him, we greeted him and he replied. At that time, Ubaidullaah was wearing the turban on his head in such a way that besides his eyes and feet Wahshi could not see any thing else.

Ubaidullaah, addressing Wahshi , asked, 'Do you recognize me?'

After just one glance Wahshi replied, 'I take an oath! I only know this much that Adi bin Khiyaar married a woman by the name of Umul Kitaal binte Abil Ais. When their child was born I went in search of a wet nurse for her and along with the mother we handed him over to her. It is as if I am looking at the feet of that very child.' (Meaning:'you are that very same child.')

Ubaidullaah removed the turban from his face and requested Wahshi to inform them with regards to the martyrdom of Hadhrat Hamza .

Wahshi replied, "Undoubtedly, Hadhrat Hamza had killed Thaeemah bin Adi bin Khiyaar in Badr. My master Jubair bin Muth'im told me, 'If you kill Hamzato avenge my uncle I will set you free.'

Wahshi explained, 'When people left for battle in the year of Aneen – Aneen is the name of a mountain close to Uhud – I also accompanied them intending to do battle. When both sides had formed their ranks Siba'a bin Abdul Uzza went forward asking if there was any challenger.

In reply Hadhrat Hamza said, 'Siba'a the son of Umie Anmaar, who would circumcise women, do you fight against Allaah and his Rasul?' Hamza then attacked him so ferociously that he became yesterday's news.' (I.e. he was killed)

Wahshi continued, 'I had hidden myself behind a boulder in order to ambush Hamza . When he came close to me I flung my spear at him. The spear pierced through his navel and came out in his back. These were his last moments.

After the battle everyone returned and I returned along with them and stayed in Makkah. Once Islaam had spread in Makkah (after the conquest of Makkah) I left for Taif. After this, when the people of Taif sent a delegation to Rasulullaah and I was told that Rasulullaah does not threaten any delegation, I accompanied them and I presented myself before Rasulullaah .

Upon seeing me Rasulullaah enquired, 'Are you Wahshi?'

I replied, 'Yes.'

He then enquired, 'Were you the one who martyred Hamza?'

In return I said, 'Yes, whatever information has reached you is correct.'

Rasulullaah then said to me, 'Can you not hide your face from me?' (i.e. do not come before me). Hearing this I went outside.

Soon thereafter Rasulullaah left this world and Musailamah claimed to be a prophet. I thought to myself,'I will definitely go with the Muslims to kill Musailamah; it is possible that by killing him I can compensate for my killing of Hamza '. So I went with them to do battle, all of a sudden in the battlefield I saw one person hiding behind a wall. It was as if he was a black camel, his hair was dishevelled.'

Wahshi said, '**I took out the very spear which had martyred Hamza and flung it at him which pierced through his chest protruding through his shoulder blades and one of the Ansaar of Madinah sprung on him striking his head with his sword.'"**

Abdullaah bin Fadhl relates, "Sulaimaan bin Yasaar informed me that he has heard directly from Abdullaah bin Umar, that one girl who was standing on the roof of a house yelled out, 'An Abyssinian slave has killed Ameerul Mu'mineen (Musailamah).'"[1]

The famed historian Allaamah Ibn Hishaam (A.R) (213 A.H) writes, "The above mentioned journey of Ja'far bin Amr bin Umayyaah Ad-Dhumari and Ubaidullaah bin Adi bin Khiyaar took place during the Khilaafah of Sayyidina Ameer Muawiyah."[2]

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[1]'Bukhaari' volume 2 page 582-583, 'Musnad Imaam Ahmed' volume 21 page 59-60

[2]'Seerat Ibn Hishaam' Shahaadah of Hamza

'The Leader of the Martyrs before Allaah on the Day of Reckoning will be Hamza.' (Hadeeth)

The leader of Muhadditheen Imaam Bukhaari (A.R) (256 A.H) narrates from Hadhrat Barraa bin 'Aazib , **"In the battle of Uhud seventy exalted and distinguished companions were martyred on which Abu Sufyaan, inebriated by his victory, began saying, 'Hubul is elevated, Hubul is elevated.'**

Rasulullaah ordered the Muslims to say in reply to him, 'Allaah is most high and exalted; Allaah is most high and exalted.'

Abu Sufyaan becoming enraged and replied, 'Uzza is our helper and you have no helper.'

Rasulullaah ordered them to cry out, 'Allaah is our Helper and you have no helper.'

Abu Sufyaan then said, 'Last years defeat in Badr has been avenged; war is like the bucket of a well, sometimes there is defeat. You will find many bodies where the noses and ears have been cut off, **I did not order them to do so and neither am I sorry for this.'"**[1]

Allaamah Abu Ja'far Ahmed bin Muhammed At-Tahawie (A.R) (321 A.H) narrates from Hadhrat Anas bin Maalik , "Rasulullaah passed by the body of Hadhrat Hamza on the day of Uhud and his nose, ears, lips, etc were cut off. Rasulullaah then said, 'If it would not have pained the heart of Safiyyah , I would have left him as is and on the Day of

[1]'Bukhaari' volume 1 page 462 volume 2 page 579

Reckoning he would be resurrected from the bellies of the birds and animals.'"[1]

Allaamah Shamsudien Dhahabi (A.R) (748 A.H) has narrated the same narration from Hadhrat Usaamah bin Zaid .[2]

The famous muhaddith Imaam Abu Dawood Sulaimaan bin Ash'ath (A.R) (275 A.H), the authority on the status of narrators, Imaam Abu Isa Tirmidhi (A.R) (279 A.H), and the esteemed Muhaddith Allaamah Al-Muhaqiq Imaam Haakim (A.R) (405 A.H) relate this narration from Hadhrat Anas bin Maalik in this manner;

"Rasulullaah came and stood by the body of 'Sayyidish Shuhadaa' Hadhrat Hamza on the day of Uhud. Seeing that his body had been mutilated Rasulullaah said, 'If it would not have upset the heart of Safiyyah , I would have left his body as it is until the animals, birds, and insects consume him and on the Day of Reckoning he will be resurrected from their bellies.[3]

Sayyidina Abu Hurairah narrates that Rasulullaah went in search of the body of Hadhrat Hamza . Rasulullaah found him in the bottom of the valley. His nose, ears, etc had been cut off and his belly and chest had been torn open.

Witnessing this distressing and saddening scene the eyes of Rasulullaah began to tear and he said, "May Allaah's Mercy descend upon you, you are among those who would fulfil the rights of their family and spend generously. If it would not have caused sadness, grief, and sorrow to Safiyyah , I would have left you as you are. The animals and birds would have

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[1]'Sharah Ma'aani-ul-aathaar' volume 1 page 242

[2] 'A'alaamun Nublaa' volume 1 page 130

[3]'Abu Dawood' volume 2 page 35, 'Tirmidhi' volume1 page 196, 'Mustadrak Haakim' volume 3 page 196

consumed you and on the Day of Reckoning Allaah would resurrect you from their bellies."

While standing there Rasulullaah said, "I take an oath by Allaah! If Allaah grants me victory over the disbelievers I will mutilate the bodies of seventy of them in the same manner."

Rasulullaah had not even moved from there when these verses were revealed,

"When you claim retribution, then avenge yourself in proportion to the aggression done against you. But if you exercise patience, then this is definitely best for the patient ones. Be patient! Your patience is only from Allaah. Do not grieve over them and do not be saddened by their plotting. Undoubtedly! Allaah is with those who adopt Taqwa and those who adopt the path of good." [1]

After this divinecommand Rasulullaah adopted patience, abandoned his previous intention, and compensated for his oath.[2]

Imaam Abu Isa Muhammed bins Isa At-Tirmidhi (A.R) (279 A.H) narrates from Hadhrat Ubay bin Ka'ab, "In the Battle of Uhud sixty-four of the Ansaar were martyred. Six of the Muhaajireen were martyred and amongst them was 'Sayyidish Shuhadaa' Hadhrat Hamza. **The polytheists had mutilated the bodies of the martyrs.** When the Ansaar saw the distressing condition of the martyrs they cried out, 'If at any time we attain victory over them we will do the same unto them.'"

Hadhrat Ubay bin Ka'ab says, "Thereafter Makkah was conquered (so victory was attained over them) but these verses were revealed,

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[1]Surah Nahl verses 126-128
[2]'Mustadrak Haakim' volume 3 page 197

‘When you claim retribution; then avenge yourself in proportion to the aggression done against you. But if you exercise patience, then this is definitely best for the patient ones.’”[1]

Leader of Muhadditheen, Imaam Ahmed bin Hanbal (A.R) (241 A.H), narrates from Hadhrat Ubay bin Ka’ab , “On the day of Uhud, when sixty-four Ansaar and six of the Muhaajireen were martyred, then the Sahabah said, ‘If we attain victory over the polytheists we will do the same unto them.’

Thereafter when Makkah was conquered one of the Sahabah remarked, ‘Today we will spare no one and after today the Quraish will no longer remain.’

At the same time an announcement was heard that Rasulullaah had granted safety to every man, black or white, except for certain individuals.

Thereafter Allaah revealed these verses:

“When you claim retribution, then avenge yourself in proportion to the aggression done against you. But if you exercise patience, then this is definitely best for the patient ones.”[2]

In explanation of this narration Allaamah Askalaani (A.R) writes that in the second narration it is clearly mentioned that Hadhrat Hamza was mutilated.[3]

Imaam Ahmed bin Hanbal (A.R) narrates from Hadhrat Abdullaah bin Mas’ood , “On the day of Uhud Abu Sufyaan was saying, ‘Hubul is elevated.’

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[1]‘Tirmidhi’ Surah Nahl volume 2 page 145
[2]‘Musnad Imaam Ahmed’ volume 2 page 192
[3]‘Musnad Imaam Ahmed’

Rasulullaah ordered the Sahabah to say in reply, ‘Allaah is most high and exalted.’

Abu Sufyaan then cried out, ‘Uzza is our helper and you have no helper.’

Rasulullaah ordered them to reply, ‘Allaah is our Helper and you have no helper.’

In his grief Rasulullaah did not take into account any numberand decided to mutilate the bodies of seventy disbelievers. This did not coincide with Allaah’s principal of equality and justice, which Allaah Ta’ala wished to establish through Rasulullaah.

Therefore Rasulullaah was informed;

Firstly, revenge may only be taken in the same amount and quantity that one was oppressed in.

Secondly, Rasulullaah was sent to set an example for the best of manners, As a result he was advised that even though revenge had been permitted in proportion it is still best to abandon it and do good to those who have wronged you.

On the Conquest of Makkah the disbelievers were defeated and at the mercy of Rasulullaah and the Sahabah but instead of taking revenge Rasulullaah practiced patience, forbearance, and leniency. According to some narrations this verse was revealed on the Conquest of Makkah.[1]

The above mentioned narrations were related by the esteemed commentator on the Qur’aan, Qaadhi Thanaaullaah Paanipati (A.R), besides these there are other narrations as well.

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[1]‘Tafseer Mathari’ Surah Nahl

Imaam Ahmed bin Hanbal (A.R) has related the narration of Hadhrat Abdullaah bin Abbaas in this manner, “On the day of Uhud Abu Sufyaan was crying out, ‘Hubul is elevated, Hubul is elevated. Muslims! Tell me, where are Muhammed, Abu Bakr and Umar ?’

Hadhrat Umar enquired from Rasulullaah , ‘Should we reply?’

Rasulullaah granted permission on which Hadhrat Umar said, ‘Allaah is most High, and Exalted.’

Abu Sufyaan replied, ‘Ibn Khattaab! Today is the day of your silence,’ andthen he again cried out, ‘Tell me! Where is Muhammed , Abu Bakr and Ibn Khattaab ?’

Hadhrat Umar replied, ‘Rasulullaah and Siddeeq Akbar are here, alive and well.’

Abu Sufyaan then said, ‘Today is in return for those killed in Badr. War is like the bucket of a well, sometimes in your favour sometimes against.’

Hadhrat Umar responded, ‘How can our martyrs be equal to yours? Our Martyrs are in Jannat and your slain are in Jahannam.’

Abu Sufyaan then said, ‘You will soon find that the noses, ears, etc of your martyrs have been cut off, even though this was done without my consent, I did not see it as wrong.’”[1]

After relating this narration in ‘Mustadrak’ Imaam Haakim (A.R)wrote, “The chain of this narration is authentic.”

[1]‘Musnad Imaam Ahmed’ volume 1 page 55

Imaam Shamsudien Dhahabi (A.R) has also corroborated the authenticity of this narration.[1]

Hafiz Ahmed bin Ali bin Hajar Al-Askalaani (A.R) (856 A.H) has explained this last statement of Abu Sufyaan's as follows, "I did not order it neither was I displeased by it."

Saalih bin Kaisaan says, "Hindah had come into the battlefield along with the other women of the Quraish and began severing the noses, ears, etc of the martyrs**. Hindah then made a necklace out of this and wore it round her neck. She gave all her jewellery to Wahshi in reward for killing Hadhrat Hamza . Hindah then removed the liver of Hadhrat Hamza and began chewing it, when she could not swallow it, she spat it out."**

Abu Sufyaan then said, "I did not order for the bodies of the martyrs to be mutilated but I feel no remorse at it being done, even though it was done without my council."

Abu Sufyaan began proclaiming proudly, "We have avenged the fallen of Badr." He then began taking individual names that in retribution of so and so this one was killed.

Rasulullaah then replied, "Even so, our fallen and your fallen can never be equal because our Martyrs are alive and are receiving sustenance whereas your fallen are receiving punishment in Jahannam."

Abu Sufyaan said, "The bodies of your martyrs have been mutilated. Even though I did not order it, I did not prevent it. Even though I do not like this action, I did not think it bad."

Thereafter, when the Muslims were inspecting the martyrs, they found the body of Hadhrat Hamza in this condition that

[1]'Mustadrak Haakim' volume 2 page 297

his stomach was ripped open, Hindah had removed his liver and chewed on it but could not swallow it.

Rasulullaah enquired, “Did she manage to eat anything?”

The noble companions replied, “She could not eat.”

Thereupon Rasulullaah said, “It is impossible that Allaah Ta’ala will allow any portion of the blessed body of Hamza to be thrown into the fire of Jahannam.”[1]

In a narration related by Ibn Ishaaq (A.R), he mentions that Abu Sufyaan said, “I take an oath! Neither was I pleased at this action nor was I displeased, neither did I prevent it and nor did I order it.”[2]

The very same Imaam in another place relates a narration by Hadhrat Abu Hurairah and Hadhrat Ubay bin Ka’ab in this manner,“When Rasulullaah saw the body of Hadhrat Hamza in this condition that his nose, ears, etc had been cut off, he took an oath that he will most definitely mutilate the bodies of seventy disbelievers in revenge. The Ansaar also took similar oaths that they will also exact revenge in the same manner but when Makkah was conquered, these verses were revealed:

‘When you claim retribution, then avenge yourself in proportion to the aggression done against you. But if you exercise patience, then this is definitely best for the patient ones.’

Rasulullaah addressed the Sahabah saying, “Stay your hands from the Quraish.” He also said, “O Rabb, We will indeed be patient.”[3]

[1]‘Musnad Imaam Ahmed’ volume 1 page 56
[2]‘Fathul Baarie’ volume 7 page 352
[3]‘Fathul Baarie’ volume 7 page 372

Imaam Shahaabudeen Ahmed bin Muhammed Al-Qasthalaani (A.R) (923 A.H) relates the very same narration of Saalih bin Kaisaan with a few additions;

“Hindah came into the battlefield accompanied by the other women of the Quraish and began severing the noses, ears, etc of the martyrs. Hindah made a necklace out of the severed limbs and wore it. She gave all her jewellery to Wahshi as a reward for having slain Hamza . After this she removed the liver of Hamza and chewed it, when she could not swallow it she spat it out. She then climbed on top of one boulder and recited this poem,

‘We have avenged you for the day of Badr, battle scene after battle scene, replete with frenzy.

I could not bear what had transpired withUtbah, my brother, and uncle.

I have satisfied my anger and fulfilled my vow; O Wahshi, You consoled the sadness of my heart.

I am ever grateful to You until my bones are reduced to dust in my grave.’”[1]

Allaamah Badrudeen Abu Muhammed Mahmood bin Ahmed Al-Aaini (A.R) (855 A.H) has also related the above mentioned narration of Saalih bin Kaisaan except that he did not narrate the poem and has metaphorically written how Hadhrat Hamza’s body was mutilated.[2]

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[1]‘Irshaadus Saarie’ volume 6 page 293
[2]‘Umdatul Qaarie’ volume 17 page 43

Martyrdom of 'Sayyidish Shuhadaa' in the Eyes of the Illustrious Mufassireen

"When you claim retribution, then avenge yourself in proportion to the aggression done against you. But if you exercise patience, then this is definitely best for the patient ones." (Surah Nahl: 126)

According to the majority of Mufassireen this verse is Madani and was revealed on the Battle of Uhud with regards to the martyrdom of seventy Sahabah □ and Hadhrat Hamza , as is apparent from the narrations of 'Bukhaari' and 'Musnad Imaam Ahmed'. However according to some narrations this verse was revealed on the occasion of the conquest of Makkah, in this regard Imaam Qurthubi (A.R) (671 A.H), with reference to 'Daar Quthni', explains in light of the narration of Hadhrat Abdullaah bin Abbaas,

"Once the disbelievers had left the Battle of Uhud, the bodies of seventy revered Sahabah □ were found. Amongst them was the beloved uncle of Rasulullaah □ Hadhrat Hamza . Since the disbelievers were extremely furious at him, they gave vent to their anger after he was martyed and they severed his nose, ears, and other limbs. They also cut open his stomach.

Rasulullaah □ was extremely distressed on seeing this sight and said, "In return I will mutilate the bodies of seventy disbelievers just as they have done to Hamza . On this incident three verses were revealed: "When you claim retribution…"[1]

Imaam Ibn Jareer Thabri (A.R) (310 A.H) has related numerous narrations under this verse, among them worth

[1]'Tafseer Qurthubi' volume 10 page 201 Surah Nahl

mentioning is the narration of Hadhrat Aamir, At'aa bin Yasaar, and Ibn Juraij.

"At Uhud Rasulullaah and the Muslims saw that the noses, ears, etc of Hadhrat Hamza and other Sahabah had been cut off and their stomachs ripped open. They then took an oath to exact revenge from the disbelievers on which this verse was revealed."[1]

Allaamah Abdur Raoof bin Muhammed bin Taajul-Aarifeen Al-Munaadi (A.R) (1031 A.H) writes in 'Tafseer Fathul Qadeer', "Imaam Ibn Sa'ad, Bazzaar, Ibn Munthir, Tabraani, Haakim, Abu Nuaim, Ibn Marduwai, and Baihaqi have narrated from Hadhrat Abu Hurairah , which Imaam Haakim has stated to be authentic;

"When 'Sayyidish Shuhadaa' Hadhrat Hamza was martyred then Rasulullaah stood by his body. Rasulullaah was gazing at such a dreadful scene which he had never ever seen.It greatly wounded the heart of Rasulullaah . Nabi saw that the nose, ears, etc of Hadhrat Hamza had been cut off.

Looking at this gruesome site Rasulullaah said, 'May the mercy of Allaah descend upon you, you used to fulfil the rights of your family and spent generously. If by leaving you here our grief and pain would not have increased I would have not buried you. Allaah Ta'ala would resurrect you from the bellies of the birds and animals. I take an oath by Allaah I will most definitely mutilate the bodies of seventy disbelievers.'

However, Hadhrat Jibraeel came to Rasulullaah with the verses. Thereafter, Rasulullaah abandoned this course of action and resorted to having patience and forbearance."[2]

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[1]'Tafseer Thabri' volume 14 page 196
[2]'Tafseer Fathul Qadeer' volume 3 page 198

Allaamah Shahaabudeen Sayyid Mahmood Aaloosi (A.R) (1270 A.H) also related the above-mentioned narration and stated it is authentic. It is also the consensus of the Mufassireen that this verse was revealed on the mutilation of Hadhrat Hamza's body and Rasulullaah taking an oath to take revenge from the disbelievers.[1]

Allaamah Qaadhi Thanaaullaah Paanipati (A.R) writes,"Abdullaah bin Imaam Ahmed bin Hanbal in 'Zawaaidul Musnad', Nasaai, Ibn Munthir, Ibn Habbaan, Dhiyaa, and Tirmidhi have all narrated from Hadhrat Ubay bin Ka'ab and Imaam Tirmidhi stated it is 'Hasan',

"In the battle of Uhud sixty-four Ansaar and six Muhaajireen were martyred, among them was Hadhrat Hamza. The disbelievers had mutilated the bodies of all the martyrs.

The Ansaar began saying, 'If we ever gain victory over them we will do even worse to them.'

However, when the aforementioned verses were revealed, Rasulullaah said, 'We will be patient and not take revenge.'"

Baghawi (A.R) has written that these verses were revealed with regards to the martyrs of Uhud, when the Muslims saw that the stomachs of the martyrs had been ripped open, their limbs viciously severed, and their bodies defiled in this horrible manner. Only the body of Hanzalah bin Abu Aamir was not mutilated because his father, Abu Aamir, was present in the army of Abu Sufyaan.

The Ansaar began saying, "If Allaah grants us victory over them then we will mutilate their dead in such a way the likes of which is unheard of among the Arabs."

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[1]'Ruhul Ma'aani' volume 8 page 257

At that time Rasulullaah was standing over the body of his Uncle Hadhrat Hamza . The disbelievers had cut off his ears, nose, private parts and had also ripped open his stomach. Hindah binte Utbah had chewed a piece of his liver and swallowed it but could not digest it and vomited it out.

Rasulullaah was looking at the barbaric treatment which the disbelievers had meted out to the body of Hadhrat Hamza; Rasulullaah had never seen such a distressing scene ever.

Rasulullaah said,"Abu Saa'ib! May Allaah's Mercy descend upon you; I know very well of your noble character and that you adjoined family ties. If it would not have been a definite means for further pain and anguish I would have left you here unburied, then on the Day of Reckoning you would be resurrected from the stomachs of the birds and animals. I take an oath by Allaah! If Allaah grants me victory then I will most definitely mutilate seventy of their men in revenge of you."

On this, Allaah Ta'ala revealed the aforementioned verses because of which Rasulullaah then said, "We will have patience and will not take revenge."

Accordingly, Rasulullaah abandoned this intention and compensated for breaking his oath. In some narrations it is mentioned that these very verses were again revealed on the occasion of the conquest of Makkah."[1]

Some of the narrations mentioned in the previous pages have been elucidated and corroborated by Imaam Jalaaludien Suyoothi (A.R). The narration of Hadhrat Ubay bin Ka'ab has been related by Imaam Tirmidhi (A.R) who has said it is 'Hasan'. This very narration has been related by Abdullaah bin Imaam Ahmed in 'Zawaaaidul Musnad', Imaam Nasaai, Ibn Munthir, Ibn Abi Haatim, Ibn Habbaan, Ibn Marduwai, and

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[1]'Tafseer Mathari' Surah Nahl volume 5

Haakim. Imaam Haakim regarded it as authentic. Imaam Baihaqi has also related this narration in ‘Ad-Dalaail’.

The narration of Hadhrat Abu Hurairah has been related by Ibn Sa’ad, Bazzaar, Ibn Munthir, Ibn Marduwai, Baihaqi and Haakim. Haakim regarded it as authentic.

The narration of Hadhrat Abbaas has been related by Ibn Munthir, Tabraani, Ibn Marduwai, and Baihaqi.[1]

Imaam Qurthubi (A.R) (671 A.H) writes under his commentary of verse 122 of Surah Al-Imraan:

“Hindah cut open the chest of Hadhrat Hamza, removed his heart, and chewed it. When she could not swallow it she spat it out. She then climbed atop a boulder and read this poem,

‘We have avenged you for the day of Badr, battle scene after battle scene, replete with frenzy.

I could not bear what had transpired with Utbah, my brother and uncle.

I have satisfied my anger and fulfilled my vow; O Wahshi, You consoled the sadness of my heart.

I am ever grateful to You until my bones are reduced to dust in my grave.’”[2]

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[1] ‘Tafseer Durre Manthoor’ volume 4 page 135
[2] ‘Tafseer Qurthubi’ volume 2 page 187-188

Martyrdom of 'Sayyidish Shuhadaa' in the Eyes of the Illustrious Historians

"Verily this is certainly a true narrative." (Surah Aal-Imraan: 62)

Allaamah Abu Muhammed Abdul Malik bin Hishaam (A.R) (213 A.H), after relating the narration of Saalih bin Kaisaan, narrated this poem of Hindah binte Utbah;

'I satisfied my anger towards Hamza on the day of Uhud, to the extent that I separated his liver from his belly.

And this action of mine removed the pain of my severe grief.

Battle overwhelms you with the outbreak of its coldness and we pounce upon as does a lion.'"[1]

Allaamah Ibn Hishaam (A.R) and Shamsul Aimah Imaam Dhahabi (A.R) explain;

"Rasulullaah went in search of the body of Hadhrat Hamza and found him in the bottom of the valley in this condition: his chest and stomach had been cut open and his liver removed. His nose, ears and other limbs were also cut off.

Seeing this distressing condition Rasulullaah said, 'My desire is to leave Hamza in this very condition unburied and on the Day of Reckoning his body will be resurrected from the bellies of the bird and animals. However, the reason why I can not do this is that it will then be made into a common practice and also it will be unbearable for his sister Safiyyah to see him in this condition.'

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[1] 'Seerah Ibn Hishaam' Mutilation of Hamza

Rasulullaah then said, ‘If Allaah Ta’ala grants me victory over the Quraish then undoubtedly I will mutilate the bodies of thirty of their men.

Hearing these words from Rasulullaah the Sahabah , in their thirst for revenge, also began saying, ‘We will also mutilate their bodies – the likes of which has not been seen in the history of the Arabs.’”[1]

The famed historians Imaam Muhammed bin Sa’ad (A.R) (230 A.H) and Imaam Izzudien Abul Hasan Muhammed bin Abdul Kareem (A.R) (730 A.H) narrate from Abu Hurairah ,

“Rasulullaah saw the body of Hadhrat Hamza in this condition that his ears, nose, and other limbs had been cut off.

Seeing this situation caused immense grief to Rasulullaah and these words left his lips, ‘O my uncle! May the Mercy of Allaah descend upon you. You fulfilled the rights of family ties and have spent and donated generously. If it had not have been that people would pain and grieve then I would leave you as you are unburied and on the Day of Reckoning you would have been resurrected from the bellies of the birds and animals. I have made it incumbent on myself to mutilate the bodies of seventy disbelievers.’”[2]

Imaam Ibn Sa’ad (A.R), Allaamah Muhammed bin Abdul Kareem (A.R) and Allaamah Shamsudien Dhahabi (A.R) write,

“Hindah ripped open the belly of Hadhrat Hamza , removed his liver and began chewing it, when she could not swallow it she spat it out.

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[1]‘Seerat Ibn Hishaam’, ‘Seeyar A’alaamun Nublaa’ volume 1 page 132-133
[2]‘Tabkaat Ibn Sa’ad’, ‘Usdul Ghaabah’ volume 2 page 48

When Rasulullaah learnt of this he said, 'If she had consumed it then the fire of Jahannam would not have touched her.'"

"Seeing the body of Hadhrat Hamza, Rasulullaah was greatly grieved and distressed. He said, 'If I attain victory over the disbelievers then I will mutilate the bodies of seventy of their dead.'

On this Allaah revealed the verse, *'When you claim retribution…'"* Allaamah Dhahabi (A.R) also narrated this from Hadhrat Ibn Abbaas and Hadhrat Ubay bin Ka'ab as well.[1]

Allaamah Ibn Atheer (A.R) writes, "Hindah binte Utbah, along with the other women of the Quraish, went to the martyrs of Uhud in order to mutilate their bodies. Hindah cut off the nose, ears, etc of Hadhrat Hamza and made a necklace of it. She gave all her jewellery to Wahshi as a reward and then proceeded to remove the liver of Hadhrat Hamza and then chewed on it, when she could not swallow it she spat it out."[2]

In addition, Imaam Ibn Sa'ad has related these words in the end of the above-mentioned narration, "When the aforementioned verse was revealed Rasulullaah changed his intention and compensated for his oath."[3]

Such passion is a necessity of the natural tendencies of man, if such passion does not arise then the significance of patience, restraint, perseverance, and steadfastness will be lost. Not possessing such passion is not an accomplishment; anaccomplishment is when these passions are raging within one and they are still kept at bay in fulfilment of the order of Shariaat and declaration of Allaah Ta'ala. If an idol made of

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[1]'Usdul Ghaabah' volume 2 page 748, 'A'alaamun Nublaa' volume 1 page 133

[2]'Al-Kaamil Fit Taareekh' volume 2 page 159

[3]'Tabkaat Ibn Sa'ad'

stone does not sway then it is not a great achievement, an achievement is still to be naturally jovial, for the hands and feet to be contained by Shariaat and for no gesture or motion to be against the laws of Shariaat. This was the condition of the passion of Rasulullaah and his Noble Sahabah .

Not only did Rasulullaah retract his statement but made it routine that whenever any army or soldier was deployed he was first given this instruction not to mutilate any bodies of the disbelievers.[1]

The illustrious historian Imaam Ibn Katheer (A.R) (774 A.H) narrates, “On the day of Uhud Abu Sufyaan was proclaiming, ‘Hubul is elevated.’

Rasulullaah ordered the Sahabah to reply, ‘Allaah is most High and Exalted.’

Abu Sufyaan then said, ‘Uzza is our helper and you have no helper.’

Rasulullaah ordered the Sahabah to reply, ‘Allaah is our Helper and you have no helper.’

Abu Sufyaan then said, ‘This is in return for Badr,’ then taking each one’s name began saying, ‘Hanzalah in return for Hanzalah, so and so has been killed for so and so.’

Rasulullaah replied, ‘It is never like that; our martyrs and your dead can never be equal. Our martyrs are alive and are receiving sustenance whereas your dead are being punished in Jahannam.’

Abu Sufyaan then said, ‘The bodies of your martyrs have been mutilated even though I did not order it but neither did I

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[1] ‘Abu Dawood’ volume 1 Kitaabul Jihaad

prevent it. Neither do I like this action nor do I dislike it. Neither am I pleased by it nor am I saddened.'

When the Muslims began looking through their martyrs they found Hadhrat Hamza among them with his belly ripped open. Hindah had removed his liver and chewed it but could not swallow it.

Rasulullaah enquired, 'Has she eaten any of it?'

The Sahabah replied, 'Rasulullaah, she could not.'

Rasulullaah rejoined, 'It is not possible that Allaah Ta'ala will allow any part of Hamza to be thrown into Jahannam.'"[1]

"When Hadhrat Safiyyah learnt of Hadhrat Hamza's martyrdom she came to see the body of her brother.

When Rasulullaah saw her coming he ordered her son Hadhrat Zubair bin Awaam , 'prevent Safiyyah from coming so that she may not see what has been done to her brother.'

Hadhrat Zubair went to his mother and said, 'Beloved mother, Rasulullaah has ordered you to return.'

Hadhrat Safiyyah replied, 'Why? I already know that my brothers nose, ears, etc have been cut off and this was all for the pleasure of Allaah. In the path of Allaah this is no big sacrifice. Insha-Allaah I will never abandon patience.'

Hadhrat Zubair went before Rasulullaah and put forward the request of his mother on which Rasulullaah granted permission.

[1]'Al-Bidaayah wan Nihaayah' volume 4 page 40-41

When Hadhrat Safiyyah saw the body of her brother she sought forgiveness for him, supplicated to Allaah to increase his status and rank and thereafter left."[1]

Lamenting over the dead was a general custom among the Arabs, it was seen as a means of honouring the dead, and until the Battle of Uhud it was not prohibited.

When Rasulullaah returned to the town he could hear the sounds of weeping coming from every road, in this gloomy state these words escaped his lips, "But there are none to lament over Hamza."

It is possible that Rasulullaah said these words as an admonishment as among the martyrs were many others who also had none to weep over them.

The Ansaar, however, understood this to mean that they should lament over the martyrdom of Hamza as well. Hadhrat Sa'ad bin Muaadh and Hadhrat Usaid bin Hudhair sent the women of their household to the home of Rasulullaah .

When Rasulullaah saw the crowd of veiled Ansaar women at his door lamenting over Hadhrat Hamza , he prayed for them and said, "I appreciate your sympathy."

He then explained to them that lamenting over the dead is not correct and was not what he had intended.

Imaam Haakim (A.R) has ruled regarding the status of this narration that it is authentic according to the conditions of Imaam Muslim.[2]

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[1]'Al-Bidaayah wan Nihaayah' volume 4 page 41-42
[2]'Mustadrak Haakim' volume 3 page 195

Allaamah Shamsudien Dhahabi (A.R) has related these words at the end of this narration, “Rasulullaah then said, ‘Now return, and after today never again lament over your deceased.’”[1]

[1]‘A’alaamun Nublaa’ volume 1 page 128

Death and Funeral

"And all will perish."

Date of Death

'Sayyidish Shuhadaa' Hadhrat Hamza 'The lion of Allaah' was martyred on Saturday 15 Shawwaal 3 A.H. Imaam Ibn Sa'ad (A.R) has stated that **Hadhrat Hamza was fifty-nine years at the time of his martyrdom as he was four years older than Rasulullaah .**[1]

Imaam Abul Hasan Muhammed bin Abdul Kareem (A.R) has related two narrations; one stating he was four years older and the other stating he was two years older. Based upon the narration that he was two years older than Rasulullaah , he was fifty-seven years old at the time of his martyrdom and based upon the narration that he was four years older than Rasulullaah , he was fifty-nine years old –this is even though it is mentioned in some narrations that he was fifty-four years old. According to this narration Rasulullaah would have been fifty-two years old on the Battle of Uhud[2]. (This narration is questionable)

Moulana Sayyid Muhammed Mia (A.R) corroborates the differences between the historians regarding the date of Hadhrat Hamza's martyrdom in this manner,

"Historians are in agreement that Rasulullaah left for this battle on a Friday and that the actual battle began the

[1]'Tabkaat Ibn Sa'ad'

[2]'Usdul Ghaabah' volume 2 page 49

following morning. The difference of opinion is in whether this was the first Friday of Shawwaal or the second. The first of Shawwaal 3A.H was a Sunday (17 March 624), based on this, the first Friday was on the sixth of Shawwaal and the second Friday on the thirteenth of Shawwaal."

Based on the research of Ibn Sa'ad, the Battle of Uhud took place of Saturday the seventh of Shawwaal. (I.e. 23 March 624)

There is also a narration that the Quraish had reached close to Madinah in Dhul-Hulaifah on Wednesday the fourth of Shawwaal. **Based on this they left Makkah on the twenty-eighth or twenty-ninth of Ramadaan.** However according to Ibn Juraij and others, the Quraish army only neared Madinah on the twelfth of Shawwaal and the actual battle did not take place on the first Saturday of Shawwaal but the second. It is because of this narration, "In the middle of Shawwaal" that Ibn Juraij says the first of Shawwaal was a Saturday and the date of the actual battle is 15 Shawwaal 3 A.H, 30 March 624.[1]

Funeral

The blood of the martyrs is more fragrant and valuable to Allaah Ta'ala then musk and amber, that is why it is not permitted to wash their blood. Rasulullaah has said that thisin order to maintain their honour and exclusivity.

Do not wash the bodies of the martyrs and do not remove their blood soaked clothes but rather bury them in those very clothes. Do not give them a new shroud unless the clothes they are wearing does not meet the Sunnah requirements for burial,then only will it be added on. Normally it is Sunnah for a man to be buried with three sheets.

[1] 'Ahdaz Zarre' volume 2 page 8

In the burial of the martyrs of Uhud this very principal was taken into account. However, the brutal and barbaric treatment that the disbelievers carried out on the bodies of Hadhrat Hamza and the flag-bearer of the Muhaajireen Hadhrat Mus'ab bin Umair did not leave sufficient clothing on their bodies. It is for this reason that their bodies were enshrouded. But what was the condition of this shroud? This heart-rending narration should be heard with the heart:

Sayyidina Abdur Rahmaan bin Auf, who possesses many noble traits and is of the high-ranking Sahabah, was also present at the Battle of Badr and not only did he take part in the Battle of Uhud but his entire body had been inflicted with severe wounds.

His son Ibraheem explains,"On one occasion my father was fasting, when food was presented to him at the time of breaking fast he began saying, 'Hadhrat Mus'ab bin Umair was better then me. He was martyred in the Battle of Uhud but we were so hard-pressed that we could not complete his shroud. We could only find one sheet and this, too, was so short that when we covered his head, his feet would remain open and when we covered his feet, his head remained open.

Like this, Hadhrat Hamza was also better than me. When he, too, was martyred we could not complete his shroud; there was only one sheet and it was also so short that his head and feet both could not be covered. In the end Rasulullaah ordered us to cover his head with the sheet and throw grass on his feet.'"

Hadhrat Abdur Rahmaan bin Auf then said, "Whatever these saints had earned they safely took along with them, they did not receive any of it in this world. On the other hand today there is so much comfort that one begins to wonder 'perhaps – am I not receiving my reward in this world?'"

Hadhrat Ibraheem says, “After my father related this story he became so grief stricken and began crying so profusely that he did not have the desire to eat even one morsel and returned the food.”[1]

Hadhrat Anas narrates that Rasulullaah ordered the branches of the Rue tree to be thrown on Hadhrat Hamza’s feet.[2]

It was exclusive to Hadhrat Hamza and Hadhrat Mus’ab bin Umair that they both received one sheet each. Otherwise it also happened that some martyrs were buried two in one sheet and in some instances three martyrs in one sheet.

Hadhrat Jaabir bin Abdullaah explains, “Rasulullaah buried two martyrs in one sheet and enquired who had memorized more of the Qur’aan. **When it was pointed out to Rasulullaah who had memorized more of the Qur’aan, he would be placed first in the grave then the next.”**

Hadhrat Jaabir says, “Like this my father and uncle were both buried in one sheet.”[3]

Sayyidina Abdullaah bin Tha’alabah explains, “On seeing the martyrs on the day of Uhud, drenched in blood Rasulullaah said, ‘On the Day of Reckoning I will testify on their behalf. Whoever is granted the good fortune of being wounded in the path of Allaah, on the Day of Reckoning Allaah will raise him from his grave in the condition that blood will be flowing from his wounds. **Even though its colour may be that of blood but its fragrance will be that of musk.’**

Rasulullaah said, ‘Whoever has memorized more Qur’aan should be placed in the grave first.’”[1]

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[1]‘Bukhaari’ volume 1 page 170
[2]‘Kanzul Ummaal’ volume 1 page 429
[3]‘Bukhaari’ volume 1 page 179

Hadhrat Anas narrates, “The number of martyrs of the day of Uhud was more, whereas the number of shrouds was less, which is why there were sometimes one, sometimes two, and sometimes even three martyrs buried in one shroud.”[2]

Allaamah Ibn Taimiyyah (A.R) has elucidated the meaning of this narration in the following manner, “‘two martyrs were buried in one shroud’ means that it was torn into two pieces and two martyrs were buried in these two pieces respectively.”[3]

Imaam Ibn Sa’ad says that it is narrated from Hishaam bin Urwah, “When Hadhrat Safiyyah came to Uhud she brought along with her two sheets. It was her desire to bury Hadhrat Hamza in these two sheets but there was the body of an Ansaari lying beside Hadhrat Hamza with no shroud; therefore these two martyrs were buried sharing the two sheets. However, the sheet was so short that when the head was covered the feet remained open and when the feet were covered the head remained open.”[4]

Essentially the funeral of Hadhrat Hamza was prepared in this exemplary manner. **Rasulullaah himself performed the Salaatul Janaazah.**

Burial

Due to time restraints, impending attack, the large number of martyrs, the hard soil of Madinah, and the fact that the Sahabah were tired and wounded, it was decided that two or even three martyrs would be placed in one grave.

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[1]‘Musnad Imaam Ahmed’ volume 7 page 158, ‘Nasaai’ volume 1 page 203
[2]‘Tirmidhi’ volume 1 page 197
[3]‘Faydhul Baarie’ volume 2 page 477
[4]‘Tabkaat Ibn Sa’ad’

Sayyidina Hishaam bin Aamir says, “On the day of Uhud Rasulullaah said, ‘Dig deep and wide graves. Then bury two or three martyrs in one grave, place the one who has memorized the most Qur’aan first in the grave.’”[1]

Hadhrat Hamza and his nephew, Hadhrat Abdullaah bin Jahash , were both buried in the same grave. Hadhrat Jaabir ’s father, Hadhrat Abdullaah bin Amr bin Haraam , and Hadhrat Amr bin Jamooh were buried in the same grave. Like this every two martyrs were buried in one grave; he who had memorized more Qur’aan was placed first in the grave.

After the burial these blessed words parted the lips of Rasulullaah , “I am witness for them on the Day of Reckoning.”

Rasulullaah buried the martyrs in their blood drenched clothes without bathing them; Rasulullaah did not read Salaah on them.[2]

After completing the Salaatul Janaazah, Rasulullaah , Sayyidina Abu Bakr , Sayyidina Umar , Sayyidina Ali , and Sayyidina Zubair placed Hadhrat Hamza in his grave.

When Rasulullaah sat close to his grave he said, “I saw the Angels bathing the body of Hamza .”[3]

Imaam Abdur Rahmaan bin Abdullaah bin Ahmed As-Suhaily (A.R) (581 A.H) says, **“Sayyidina Abdullaah bin Jahash ,** who was buried in the same grave as Hadhrat Hamza , was also severely mutilated and was therefore **referred to as ‘The Mutilated one of Allaah’.** His age at the time of martyrdom was a little over forty years.”[4]

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[1]‘Tirmidhi’ volume 1 page 301
[2]“Bukhaari’ volume 1 page 179
[3]‘Tabkaat Ibn Sa’ad’
[4]‘Roudhul Anf’ volume 2

“The reward for these people shall be forgiveness from their Rabb and Jannaat beneath which rivers flow, where they shall live forever. Excellent indeed is the reward for those who work.” (Surah Aal-Imraan: 136)

The Salaatul Janaazah of 'Sayyidish Shuhadaa'

Different narrations have been related with regards to the Salaatul Janaazah of the Martyrs of Uhud and Hadhrat Hamza. The explanation follows;

Sayyidina Anas narrates that Rasulullaah saw the body of Hamza which had been mutilated. Rasulullaah then performed the Salaatul Janaazah of Hadhrat Hamza and besides him did not perform Salaatul Janaazah on any of the other martyrs.[1]

Hadhrat Jaabir narrates that Rasulullaah ordered the martyrs of Uhud to be enshrouded two in one sheet and to be buried with their blood drenched clothes without being bathed. Rasulullaah did not read Salaatul Janaazah on them."[2]

Imaam Tirmidhi (A.R) related a lengthy narration from Hadhrat Anas bin Maalik, the end of which is: "Rasulullaah then buried them and did not read Salaah upon them."[3]

Hadhrat Jaabir explains, "Rasulullaah ordered that the martyrs of Uhud should not be bathed. Their wounds will give off a fragrance of musk on the Day of Reckoning because of which everything will become scented. Rasulullaah did not read Salaah upon them."[4]

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[1]'Abu Dawood' volume 1 page 36, 'Sharah Ma'aani aathaar' volume 1 page 242

[2]'Bukhaari' volume 1 page 179

[3]'Tirmidhi' volume 1 page 179, 201

[4]'Musnad Imaam Ahmed' volume 7 page 159

Hadhrat Uqbah bin Aamir narrates that one-day Rasulullaah proceeded towards Uhud and performed Salaah upon the martyrs of Uhud.[1]

Hadhrat Uqbah bin Aamir explains, **"Rasulullaah performed Salaatul Janaazah upon the martyrs of Uhud after eight years in the same manner as a person bids farewell to the living and dead**.

Thereafter, Rasulullaah ascended the mimbar and said, "I am your first (I am leaving first so as to make preparation) I am witness upon you and we will again meet at the Fountain of Kauthar."[2]

Hadhrat Abdullaah bin Abbaas narrates, **"Rasulullaah performed the Salaatul Janaazah of ten martyrs at one time.** The martyrs were placed one after the other in the direction of the Qiblaa and after the Salaah nine were taken away except for the body of Hadhrat Hamza. Another nine martyrs were then brought and the Salaatul Janaazah would be read upon them and 'Sayyidish Shuhadaa'. These nine were then taken away and the body of Hadhrat Hamza remained behind until Salaatul Janaazah had been performed upon all the martyrs."[3]

Abu Maalik Ghafaari says, **"Like this, the Salaatul Janaazah of Hadhrat Hamza was performed sixty or seventy times."**[4]

Imaam Tahawie (A.R), after relating all of these narrations, has mentioned two points:

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[1]'Bukhaari' volume 1 page 179

[2]'Bukhaari' volume 2 page 578, 'Sharah Ma'aani Aathaar' volume 1 page 243, 'Nasaai' volume 1 page 198

[3]'Sharah Ma'aani Aathaar' volume 1 page 242, 'Sunan Kubra' of Baihaqi volume 4 page 12

[4]'Sunan Kubra' of Baihaqi

1) The first being that Rasulullaah performed Salaatul Janaazah upon Hadhrat Hamza because he was 'Sayyidish Shuhadaa' (Leader of the Martyrs). This was because of his honour and privilege.
2) The second point is that until the Battle of Uhud it had not yet been ordained to perform Salaatul Janaazah. This was later abrogated. That is why Rasulullaah went to perform the Salaah upon the martyrs of Uhud a few years later.[1]

Moulana Anwar Shah Kashmiri Deobandi (A.R) (1392 A.H) has made a better and clearer deduction, **"Where it is mentioned that Rasulullaah did not perform any other Salaah besides that of Hadhrat Hamza it means that besides Hadhrat Hamza no one else's Salaatul Janaazah was performed separately.** Seeing as he was 'Sayyidish Shuhadaa' he was made the core and the rest followed, just as Ibn Sa'ad (A.R) has explained, Salaatul Janaazah was performed seventy times upon Sayyidish Shuhadaa, i.e. that the Salaah of each of the seventy martyrs was read along with that of Hadhrat Hamza ."[2]

Allaamah Qaadhi Thanaaullaah Paanipati, after relating all of these narrations, has reconciled between them – the details of which can be found under the commentary of the verse, *"Do not understand those who have been killed in the path of Allaah to be dead"* in Surah Nisaa.

[1]'Sharah Ma'aani Aathaar' volume 1 page 243
[2]'Faydhul Baarie' volume 2 page 479

A Horrendous Incident

During the Battle of Uhud another dreadful and grave incident took place which is even more distressing then the heartbreaking martyrdom of ‘Sayyidish Shuhadaa’ Hadhrat Hamza . Even though it is not entirely related to the topic of this book but the requirement of Imaan is that some mention of it be placed before the readers.

The second onslaught of the Quraish left the Warriors of Islaam scattered about. **The two blessed teeth of Rasulullaah were dislodged and the face of Rasulullaah was severely wounded.** Only a few Sahabah had remained protecting Rasulullaah . Abdullaah bin Qumayyah had successfully reached Rasulullaah and advanced to attack but the heroine of Islaam, Hadhrat Umie Amaarah , impeded him and the sword fell on to her shoulder, deeply wounding her. Hadhrat Umie Amaarah also fought him off.

Ibn Qumayyah attacked again, striking Rasulullaah on his side. This time Hadhrat Talha tried to stop the sword with his hands, his fingers were even severed but he could not stop the sword.

The Flag-bearer of the Warriors of Islaam, Hadhrat Mus’ab bin Umair , bravely fought Ibn Qumayyah. Even though he was not successful in shielding Rasulullaah , he was successful in attaining martyrdom.

On the martyrdom of the Flag-bearer of Islaam the flag fell over on which Ibn Qumayyah cried out, “I have martyred Muhammed!”

The Muslims, who were already demoralized and confused, became senseless and lost all their fervour on hearing this cry. On the other hand the enemy began flinging rocks at them.

A rock flung by Utbah bin Abi Waqqaas struck the right hand side of Rasulullaah's blessed face, in which two of his teeth were dislodged. A rock flung by Abdullaah bin Shihaab Zuhrie struck Rasulullaah on his forehead.

Abdullaah bin Qumayyah, who had already attacked many times, had martyed Hadhrat Mus'ab bin Umair , and had cried: "I have martyred Muhammed!" saw that Rasulullaah was still alive.

He then flung a rock from far off which struck the links of Rasulullaah's helmet causing it to get lodged in his blessed cheek. There was a ditch here which was among those dug by Abu Aamir Faasiq. 'The Mercy unto the Worlds' Rasulullaah fell into this ditch. (May my parents be sacrificed for you)

The Sahabah were engrossed in fighting off the enemy tooth and nail but were still earnestly gazing about for Rasulullaah . The first to spot Rasulullaah was Hadhrat Ka'ab bin Maalik . The blessed face of Rasulullaah was hidden by the links of his helmet and only his two eyes were visible. The Magnificent Creator of this world and Creator of all life guided Hadhrat Ka'ab to his objective by means of these very two eyes. Instinctively he cried out, "Glad tidings O Muslims, this is Rasulullaah ."

Hearing this good news the lovers of Rasulullaah surrounded him and began defending Rasulullaah . Rasulullaah confirmed this by saying, "I am a true Nabi."

New life had been instilled within them, all there sadness was gone. The news of the martyrdom of Rasulullaah was like the clamour of the last day which turned the living into dead. Now – let alone the news of his wellbeing – the mere sight of him was reviving these dead souls. The one who was lost was found again, all were once again enshrouded by the mercy of

Rasulullaah .Grief-stricken souls found peace and agonized hearts found contentment.

Like this, in the Battle of Uhud esteemed Sahabah and revered warriors of Islaam were martyred. Even more horrendously, Rasulullaah lost his two teeth, his face was injured, and his heart broken – for which even if the entire world had to sacrifice itself it would still be insufficient.

Qualities of ‘Sayyidish Shuhadaa’

Rasulullaah would always talk about the excellent manners, Zuhd (Abstinence), Taqwa (Piety), selflessness, generosity, maintaining of family ties, and the captivating bravery of Hadhrat Hamza. Rasulullaah would feel immense pride in discussing the good qualities and virtues of Hadhrat Hamza.

Mention of these moving qualities will be presented to the readers: -

“Hamza bin Abdul Muttalib is ‘Sayyidish Shuhadaa’ (Leader of the Martyrs).”[1]

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah has said,“The Leader of the Martyrs on the Day of Reckoning will be Hamza bin Abdul Muttalib.”[2]

Hadhrat Ali narrates that Rasulullaah has said,“On the Day of Resurrection when Allaah Ta’ala will gather the entire creation, the best among them will be Allaah’s Messenger. After all the Messengers the best among all the people will be the martyrs and the best among the martyrs will be Hadhrat Hamza.”[3]

Hadhrat Muhammed bin Umar narrates from his tutors,“When Rasulullaah saw the heartbreaking condition of Hadhrat Hamza he said, “The amount of grief that has afflicted me today has never afflicted me before.”

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[1]‘Mustadrak Haakim’ volume 3 page 195, ‘Faydhul Qadeer’ volume 4 page 121
[2]‘Jamul Fawaaid’ volume 12 page 228
[3]‘Mustadrak Haakim’ volume 3 page 192

Rasulullaah then addressed Hadhrat Fatima and Hadhrat Safiyyah saying, “Should I not inform you of some glad tidings? Just now Hadhrat Jibraeel came to me with a message that it has been written in the seven skies, “Hamza is the lion of Allaah and the lion of his Rasul.”[1]

Hadhrat Jaabir bin Abdullaah narrates that when people were returning on the day of the Battle of Uhud, Rasulullaah , seeing that Hadhrat Hamza is not present, enquired whether anyone had any knowledge of the whereabouts of Hamza.

One person replied, “I saw him (wounded) close to some tree. He was saying, “I am the lion of Allaah and his Rasul. O Allaah I seek your exoneration from all those things that these people have brought (i.e. Abu Sufyaan and his companions). O Allaah!excuse me from all that these people have done (i.e. defeating the Muslims)”

Hearing this Rasulullaah immediately went to that place and on seeing the face of Hadhrat Hamza involuntarily began to cry. On seeing that Hadhrat Hamza’s limbs had been severed Rasulullaah became deeply grieved.

Rasulullaah enquired, “Does anyone have a shroud?” One of the Ansaar threw a shroud upon him.

Hadhrat Jaabir narrates that Rasulullaah then said, “On the Day of Reckoning, according to Allaah, the Leader of the Martyrs will be Hamza .”

Imaam Haakim (A.R) said this narration is authentic according to the conditions of Imaam Muslim.[2]

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[1]‘Mustadrak Haakim’ volume 3 page 194
[2]‘Mustadrak Haakim’ volume 2 page 120, volume 3 page 199

Imaam Manaawi (A.R) explains that this means that whoever will be martyred from the Ummat of Rasulullaah , their overall leader will be Hadhrat Hamza .

"Hamza is the Leader of the Martyrs in this world and Aakhiraat-Hereafter."[1]

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah has said, "I have seen Hadhrat Hanzalah , the one who was bathed by the angels, flying with the angels in Jannat and I have seen Hadhrat Hamza reclining in a throne in Jannat."[2]

Hadhrat Abu Hurairah narrates that Rasulullaah has said, "Hadhrat Hamza was extremely particular in fulfilling the rights of his family and would spend generously."[3]

Hadhrat Jaabir narrates that Rasulullaah has said, "The angels have bathed the body of Hamza because he was martyred in a state of impurity."[4]

It has been narrated in Mustadrak Haakim on the authority of Hadhrat Ibn Abbaas that Rasulullaah has said, "Hadhrat Hamza was martyred in a state of impurity that is why the Angels are bathing him." Imaam Haakim has ruled that the chain of this narration is authentic.[5]

Hadhrat Jaabir narrates that one person came into the presence of Rasulullaah and enquired, "A son has been born to me, please advice me as to what name should I keep?"

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[1]'Faydhul Qadeer' volume 4 page 121
[2]'Mustadrak Haakim' volume 3 page 196
[3]'Mustadrak Haakim' volume 3
[4]'Mustadrak Haakim' volume 3 page 195
[5]'Jawaahirun Nakie ala Sunanil Kubra' volume 4 page 15

Rasulullaah replied, “I love the name Hamza above all other names, so name the child Hamza.”[1]

[1]‘Mustadrak Haakim’ volume 3 page 196

Wives and Children

Hadhrat Hamza had a number of wives, the names of which are as follows: -

1) Dakhtar Millah binte Maalik bin Ubaadah bin Hajar bin Faaid bin Haarith bin Zaid bin Ubaid bin Zaid bin Maalik bin Auf bin Amr bin Auf. She was of the Ansaar from the tribe of Aus. She gave birth to two of his children, Ya'ala and Aamir.

2) Khoulah binte Qais bin Fahad. She was from the Ansaar, who were the children of Tha'alabah bin Ghanam bin Maalik bin Najaar. She gave birth to one of his daughters, Amaarah.

3) Salmah binte Umais, she was the sister of Asmaa binte Umais Al-Hathamie. She gave birth to one of his daughters, Hadhrat Umaamah. Rasulullaah performed her marriage to Hadhrat Salamah bin Abi Salamah bin Abdul Asad Makhzoomie.

Hadhrat Hamza's children were Amaarah, Muhammed, Fadhl, Zubair, Aqeel, Aamir and Abu Ya'ala. Aamir and Amaarah passed away without having any offspring. Abu Ya'ala had a few children but all passed away in their childhood. Like this, the lineage of Hadhrat Hamza was broken in the very beginning.[1]

[1] 'Tabkaat Ibn Sa'ad'

One Misconception

Generally there is this misconception that since Rasulullaah awarded the title of 'Sayyidish Shuhadaa' (Leader of the Martyrs) only to Hadhrat Hamza it is therefore specifically for him alone – to address any other Sahabi by this title is contrary to Sunnat.

However, Rasulullaah had also referred to other Sahabah with this title. Among the latter Muhaqiqeen, Imaam Abu Bakr Jassaas (A.R) (370 A.H), Allaamah Nurudien Ali bin Abu Bakr A-Haythammi (A.R) (807 A.H), and Imaam Jalaaludien Suyoothi (A.R) (911 A.H) have narrated the following:

1) "The Leader of the Martyrs is Ja'far bin Abi Taalib, with whom the angels are present."[1]

2) "Bilaal is such an excellent person and he is the Leader of the Martyrs."[2]

3) "Hamza is the Leader of the Martyrs as well as every person who stands up for the truth against any oppressor and is then killed by him."[3]

It should also be borne in mind that numerous Ambiyaa as well as among the rightly guided Khulafaa, Hadhrat Umar , Hadhrat Uthmaan and Hadhrat Ali attained martyrdom and their ranks are undoubtedly higher and superior.

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[1]'Jaamiul Sagheer' volume 2 page 34

[2]'Majmauz Zawaaid' volume 9 page 300

[3]'Jamul Jawaamie' volume 1 page 550, 'Majmauz Zawaaid' volume 9 page 268

It can also never be perceived that the purpose of Rasulullaah's praise is that Hadhrat Hamza, Hadhrat Ja'far, and Hadhrat Bilaal will be the leaders of those Ambiyaa and Khulafaa who were martyred.

Therefore, the most likely explanation is: Hadhrat Hamza is the Leader of the Martyrs of Uhud and the Leader of the Martyrs of Mutah is Hadhrat Ja'far. Also, this calls for the men of knowledge to ponder over Rasulullaah also referring to Hadhrat Bilaal as 'Sayyidish Shuhadaa' when he was not martyred in any battle but passed away in the plague.[1]

In fairness, just as Hadhrat Bilaal has been referred to as 'Sayyidish Shuhadaa' even though he had not attained martyrdom – neither is there any dispute over that narration – **what harm can there be in referring to Hadhrat Hussein as the Leader of the Martyrs of Karbalaa,** when the blood-spattered tale of his martyrdom was told by Rasulullaah himself?

Hujjatul Islaam Hadhrat Moulana Muhammed Qaasim Nanotwi (A.R) also referred to him as the Leader of the Martyrs, "When these sixteen cases will be discussed as an opening then the accusations of the Shias will be ripped to shreds. Thereafter, according to the Sunni point of view, there will be no possibility to point a finger at the martyrdom of the beloved of Rasulullaah, 'The leader of the Martyrs' Hadhrat Hussein."

From all of the above it becomes clear that the title of 'Sayyidish Shuhadaa' is not only specific to Hadhrat Hamza, therefore to refer to Hadhrat Hussein as 'Sayyidish Shuhadaa' is of no problem but rather in complete agreement with hadeeth.

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[1] 'Al-Bidaayah wan Nihaayah' volume 7 page 102

The Peace of Islaam

To err is a quality of man. Besides the noble Ambiyaa _, every human is guaranteed to err. To accept one's error and abstain from it is a great achievement.

Rasulullaah said, "Every singleperson of the children of Adamerrs and the best among those who err are those who seek forgiveness."[1]

When erroneous man admits to his mistakes in the court of the Most Merciful, seeking His Forgiveness and Clemency, then the ocean of His Mercy begins to surge and a voice calls out from the unseen, "Say, 'O my bondsmen who have wronged their souls! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful.'"[2]

Even though the general principal is that when any person's mistakes are forgiven it is not publicly announced or made apparent, the Sahabah were that noble group from among whom if any committed an error and was later forgiven, not only was his forgiveness publicly announced but it was revealed as an inseparable portion of the Qur'aan Majeed.

During the Battle of Uhud certain **Sahabah had made some errors** because of which Rasulullaah and the Muslims had to endure loses which can never be compensated for.

Still, Allaah Ta'ala declared,

"Undoubtedly He has already pardoned you."[3]

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[1]'Ibn Maajah' page 313
[2]Surah Zumar verse 53
[3]Surah Aal-Imraan verse 152

and then again said,

***"Without doubt Allaah has forgiven them."*[1]**

Allaah Ta'ala mentioned the differentiation between those Sahabah □ who had accepted Islaam before the conquest of Makkah and those after with these distinguishing words,

"None of you can equal those who spent and fought before the conquest. These people are greater in status then those who spent and fought after. However, Allaah has promised good for all and Allaah is informed of what you do."[2]

Even though in the abovementioned verse a differentiation was made in the status of the Sahabah □ in the end their equivalence was also made clear, *"Allaah has promised good for all".*

Even though their ranks might differ Allaah Ta'ala has still given His promise of 'Good', i.e. Jannat and Forgiveness for all. This promise is for both groups of the Sahabah □ - those who accepted Islaam before or after and then spent their wealth in Allaah's path, as well as fought those who opposed Islaam.

This sacred decree includes all the Sahabah □, not one is excluded as it is possible that one person accepts Islaam but still does not spend his wealth nor does he strive in the path of Allaah. That is why this decree of forgiveness and mercy is for the entire group of the Sahabah □ and if this verse of Surah Ambiyaa will also be kept in mind for further enlightenment and clarification then all doubts will be instinctively cleared.

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[1] Surah Aal-Imraan verse 155

[2] Surah Hadeed verse 10

"Indeed those for whom We have ordained the best, these shall be kept far from Jahannam. They will not even hear its whisper. They will live forever in whatever they desire."[1]

In the first verse, *"Allaah has promised good for all"*, the decree was general, and in this verse, along with 'Good' being mentioned, it was decreed they will be kept far from Jahannam. One can conclude from all of the above that if any of the Sahabah, first or latter, were to commit any sin during their lifetime they would not remain with it. Either through repentance they will be forgiven or through the company of Rasulullaah , aiding him, serving Deen or through any of their many virtuous deeds.

Besides these two mentioned verses, from many Ahaadeeth of Rasulullaah
two things become clearly evident:

1) The first being that if before accepting Islaam any Sahabi, whether among the forerunners or the latter, had committed even the worst of vile actions but thereafter enters into the peace of Islaam, all of his past deeds are forgiven. This has been corroborated with the saying of Rasulullaah , "Islaam wipes away all the sins committed prior to it."
2) The second thing which is also definite is that if any Sahabi, after accepting Islaam, happens to commit any sin then, too, it will be forgiven. Many examples of this sort can be found in the Qur'aan Majeed.

[1]Surah Ambiyaa verse 101-102

This reality has been made clear; if any person had committed a sin in the period of ignorance and if after accepting Islaam it is held against him then this is in complete contradiction with the laws of Islaam and the dictates of Imaan.

If this reality is ignored then all the esteemed Sahabah will be charged with many misdeeds. When Allaah Ta'ala has forgiven them, and announced their forgiveness time and again then no individual has the right to accuse them.

In light of this principle, when those three people who were directly involved in the assassination of Hadhrat Hamza entered into the sanctity of Islaam, they became the forgiven and accepted ones in the court of Allaah Ta'ala and his Beloved .

If exacting revenge from them was essential or if their sins were unforgivable then Rasulullaah would never have accepted their Imaan and would not have rested until he had punished them.

However, Rasulullaah had encompassed everyone in the peace and sanctity of Islaam so now to abstain from pointing the finger of blame at them is compulsory.

Abu Sufyaan's Acceptance of Islaam

When Makkah was conquered and the power and might of the Quraish extinguished, many prominent leaders of the Quraish began entering into Islaam. Abu Sufyaan, who was a staunch enemy of Islaam, who had on a number of occasions tried to attack Madinah, who had instigated the other Arab tribes against the Muslims, who had planned to assassinate Rasulullaah , and who was the ring leader for every single one of these actions became Muslim. When the fate of Abu Sufyaan changed into good fortune andhe was blessed with the immense wealth of Islaam then that very head which would not bow down even before Allaah was lowered in submission before Rasulullaah who in turn forgave him.

Sayyidina Hishaam narrates from his father Urwah bin Zubair that on the occasion of the conquest of Makkah Abu Sufyaan, Hakeem bin Hizaam and Budail bin Waraqaa left in search of the Muslim army until they reached Marruz Zahraan. From there they could see the light of camp fires in the direction of Arafah, Abu Sufyaan asked, "Whose are these fires?"

Budail replied, "The tribe of Bani Amr have lit these fires."

Abu Sufyaan said, "There number is but a few."

They were still engrossed in this conversation when the scouts of Rasulullaah captured them and brought them before Rasulullaah whereupon Abu Sufyaan accepted Islaam.[1]

Hadhrat Abdullaah bin Abbaas narrates, "On the occasion of the conquest of Makkah when Rasulullaah had camped close to Makkah in Marruz Zahraan a thought occurred to

[1]'Bukhaari' volume 2 page 613

Hadhrat Abbaas ؓ, 'If the Quraish of Makkah do not make peace before Rasulullaah ﷺconquers Makkah then all of them will be destroyed.'

He left in the hopes that if he finds any person going to Makkah he will send a message with him informing them that Rasulullaah ﷺ has reached Marruz Zahraan andthat they should present themselves before him and save themselves.

Chance would have it that Sayyidina Abbaas ؓ went in that very direction where Abu Sufyaan, Budail, etc. were. Hearing the voice of Abu Sufyaan, Hadhrat Abbaas ؓ called out to him.

Upon hearing his voice they enquired, 'Abul Fadhl?'

Hadhrat Abbaas replied, 'Yes, it is I.'

Abu Sufyaan said, 'May my parents be sacrificed for you, How is it that you are here?'

Sayyidina Abbaas replied, 'Rasulullaah ﷺ and the Muslims have come.'

Abu Sufyaan became extremely anxious and asked, 'Is there any solution?'

Hadhrat Abbaas ؓ sent his other companions back and then mounted him beside him and took him before Rasulullaah ﷺ in order to plea for forgiveness and security. By morning, in that very place, Abu Sufyaan was honoured with Islaam.

Hadhrat Abbaas ؓ requested from Rasulullaah ﷺ that Abu Sufyaan is a person who loves honour, respect, and preference, so if it could be possible to grant him something that would grant him honour and exclusiveness.

Rasulullaah ﷺ replied, 'Excellent' and gave this glad tiding, 'Whoever will enter the house of Abu Sufyaan will be safe,

Whoever will surrender his weapons will be safe and whoever will lock his door will be safe.'"[1]

After this Abu Sufyaan surrendered all his capabilities for the spreading, circulation, and strengthening of Islaam and took part in many battles of which the Battle of Hunain and the Battle of Yarmook in particular are worth mentioning.

Even in old age he displayed astonishing courage and bravery. **He lost one of his eyes n the Battle of Hunain and the other in the Battle of Yarmook.**

When Rasulullaah saw his courageous fighting on the battle of Hunain, He praised his bravery in these words, "Most definitely Abu Sufyaan is the best of my family" or said,"is of my family."[2]

In another narration it is related that Rasulullaah said, "Abu Sufyaan bin Haarith is the leader of the youth in Jannat."[3]

Imaam Shamsudien Dhahabi (A.R) says, "Then his Islaam became admirable."

Imaam Imaadudien bin Ibn Katheer (A.R) says, "Then his Islaam became exceptional."

He passed away in Madinah in the twentieth year after Hijrat and Hadhrat Umar performed his Salaatul Janaazah.[4]

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[1]'Abu Dawood' volume 2 page 24, 'Muslim' volume 2 page 102,104
[2]'Jamul Fawaaid' volume 2 page 229
[3]'Seeyar Nublaa' volume 1 page 15 (Translators note:- The author has quoted this hadeeth which is actually with regards to Hadhrat Abu Sufyaan bin Haarith , whereas the Sahabi under discussion is actually Hadhrat Abu Sufyaan bin Harb)
[4]''Mustadrak Haakim' volume 3 page 255

Imaam Nawawi (A.R) writes that Imaam Bukhaari had narrated ahaadeeth from Abu Sufyaan ↔, his Islaam was outstanding. **He passed away at the age of 88.**[1]

[1]'Tahtheebul Asmaa wal Lughaat' volume 2 page 24

Wahshi bin Harb's Acceptance of Islaam

By assassinating Hadhrat Hamza Wahshi had deeply hurt Rasulullaah and in the end he, too, sought sanctity in the peace of Islaam, the details of which can be found in the books of hadeeth and history.

In a narration it is mentioned, "After the conquest of Makkah, Wahshi also presented himself before Rasulullaah along with the delegation from Taif with the intention to accept Islaam. When people saw Wahshi they informed Rasulullaah that he was Wahshi 'the killer of your beloved Uncle.' **Rasulullaah replied, 'Leave him, as the Islaam of one person is more beloved to me then the killing of a thousand disbelievers.'**[1]

Soon thereafter Rasulullaah requested Wahshi to inform him about his assassination of Hamza. Wahshi, with humiliation and ignorance, and only in fulfilment of Rasulullaah's order,related the tale.

Rasulullaah accepted his Islaam and then said, "If it is possible then do not come before me, as whenever I see you I am reminded of the martyrdom of my Uncle."

Because Wahshi did not want to cause difficulty to Rasulullaah whenever he came into the presence of Rasulullaah he would seat himself behind Rasulullaah and would be in constant thought of how to compensate for his action. In compensation for this he killed Musailamah Kathaab, who had claimed to be a prophet after Rasulullaah, with the very same spear.

[1]'Roudhul Anf' volume 2 page 132

Furthermore, just as he had martyred Hadhrat Hamza by piercing his spear into his navel, he also killed Musailamah Kathaab by piercing his navel with the very same spear. **Like this, just as he had wrongfully stained his garments with the blood of the 'Best of People' he killed the 'Worst of all People' and compensated for his action.**[1]

Wahshi himself narrates that when he came into the presence of Rasulullaah , Rasulullaah asked him, "Are you the one who martyred Hamza?"

He replied, "Yes, All praise be to Allaah who has honoured him by my hand and not disgraced me by his."

Because if he had to be killed by Hadhrat Hamza he would of died in a condition of disbelief, after which there can be no greater disgrace.

After this Rasulullaah said, "Wahshi! Go and strive in Allaah's path just as you used to fight to prevent people from going in Allaah's path."[2]

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[1]'Fathul Baarie' volume page 284-285
[2]'Majmauz Zawaaid' volume 6 page 121

Hindah binte Utbah's acceptance of Islaam

Hindah binte Utbah bin Rabee'a bin Abdush Shams, who was the wife of Abu Sufyaan and the mother of Ameer Muawiyah and Ummul Mu'mineen Hadhrat Ume Habeebah . Just as her husband, before accepting Islaam, she had great enmity and hostility towards the Muslims. Her gruesome and horrific acts inflicted upon Hadhrat Hamza in the Battle of Uhud are one of the most barbaric acts in the annals of history.

However, according to the Islaamic principal, "Islaam wipes away all the sins committed prior to it", all of Hindah's previous sins were forgiven. After she accepted Islaam the condition of her heart had changed. Historians have mentioned her qualities in these words, **"She was of the leading women of the Quraish, of sound opinion, intelligent, wise, and regarded as aleader among her peers.**[1]

She accepted Islaam on the occasion of the Conquest of Makkah, one day after Hadhrat Abu Sufyaan , and thereafter remained steadfast and unwavering on Deen.[2]

Abu Sufyaan and Hindah still remained married to each other, neither was it renewed, nor was it nullified.[3]

On the occasion of the conquest of Makkah everyone presented themselves before Rasulullaah , big and small, male and female all pledged their allegiance to obey Rasulullaah . Once the men had completed their pledge the women also came forward to take the pledge. Historians have

[1] 'Al-Bidaayah wan Nihaayah' volume 7 page 51, 'Usdul Ghaabah' volume 5 page 562

[2] 'Tahtheebul Asmaa wal Lughaat' of Imaam Nawawi volume 2 page 357

[3] 'Usdul Ghaabah' volume 5 page 562

explained this entire incident in great detail; we will suffice with the narration of Imaam Imaadudien Ibn Katheer (A.R),

“Rasulullaah arrived upon Mount Safaa, Hadhrat Umar was also present and people started taking the pledge of Islaam. When the women came forward to take the pledge, Hindah binte Utbah was also among them. She had veiled herself and was lamenting over her actions. What she had done to Hadhrat Hamza was fresh in her mind. She was afraid that Rasulullaah would apprehend her for what she had done. As the women drew closer Rasulullaah laid down a few conditions, ”You will ascribe no partners to Allaah.”

On hearing this Hindah countered, “You did not exact this promise from the men; you are only taking it from us.”

Then Rasulullaah said, “You will not steal.”

Hindah began saying, “I take a portion from the wealth of Abu Sufyaan, I am not sure if this classifies as stealing or not.”

Abu Sufyaan who was present at this moment began saying, “Whatever has passed is forgiven.”

Rasulullaah enquired from her, “Are you Hindah binte Utbah?”

She replied, “Yes, I am Hindah; please forgive my errors just as Allaah has announced your forgiveness.”

Rasulullaah then said, “You will not fornicate.”

Hindah said, “What! Do pure women also fornicate?”

Rasulullaah said, “Do not kill your children.”

Hindah in reply said, “We have raised our children and when they came of age you and your companions killed them in Badr.”

Hearing this Hadhrat Umar began laughing and Rasulullaah said, “Do not falsely accuse people.”

Hindah replied, “By Allaah, to falsely accuse anyone is extremely despicable and you have ordered us towards nothing else but guidance, morality, and the best of manners.

Rasulullaah then ordered Hadhrat Umar to take the pledge from them, after that Rasulullaah supplicated for their forgiveness in these words **“Forgive them Allaah. Indeed Allaah is All Forgiving, Most Merciful.”**[1]

This conversation is a reflection of Hindah’s intelligence and aptitude of how eloquently she put forward her grievances and fulfilled the right of representing the women. Along with the honour of pledging allegiance she received the ultimate reward of Rasulullaah seeking forgiveness of her behalf.

Hadhrat Aisha narrates that Hindah enquired from Rasulullaah, “My husband is a miserand he does not spend sufficiently on us such that I may fill mine and my children’s bellies which is why I take from his wealth without him knowing. Is this act permissible for me or not?”

Rasulullaah said, “Take in an appropriate manner that is sufficient for you and your children.”[2]

Besides this Hadhrat Hindah binte Utbah also expressed the condition of her heart in this manner, as Hadhrat Aisha narrates, that on the occasion of the Conquest of Makkah Hindah came to Rasulullaah and said, **“O Rasulullaah**

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[1]‘Al-Bidaayah wan Nihaayah‘ volume 4 page 319

[2]‘Bukhaari’ volume 2 page 807-809, “Muslim’ volume 2 page 75

before today there was no house on the earth more despised by me then your house, but today there is no house on the face of this earth more loved and revered by me then your home."[1]

Rasulullaah took an oath and said in reply, "You will also increase in this (i.e. your heart will be filled with Imaan and faith) and your love for Allaah and his Rasul will increase and you will refrain from having enmity against them, repenting from any hatred and enmity you previously had."[2]

Once Hindah was blessed with Imaan she went to the idol she kept in her home and said to it, "Because of you we were duped and caught in deception."[3]

Ulama write that after Hindah binte Utbah accepted Islaam she was extremely steadfast on her Deen and her Islaam became resolute. Previous hatred and enmity disappeared from her heart leaving it clear as a mirror.

Historians write, "Indeed Hindah accepted Islaam when Makkah was conquered and her Islaam became firm.[4]

In the company of her husband, Hadhrat Abu Sufyaan , she took part in the Battle of Yarmook along with the other women. She would rouse and spur the Muslims on in killing the Romans, sometimes in her fury she would say, "Muslims! Slice these uncircumcised ones to pieces."[5]

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[1] 'Bukhaari' volume 1 page 539, 'Muslim' volume 2 page 75

[2] 'Fathul Baarie' volume 7 page 141, 'Al-Bidaayah Wan Nihaayah' volume 7 page 51

[3] 'Tahtheebul Asmaa wal Lughaat' of Imaam Nawawi volume 2 page 357

[4] 'Tahtheebul Asmaa wal Lughaat' volume 2 page 357, 'Al-Bidaayah wan Nihaayah' volume 7 page 51, 'Usdul Ghaabah' volume 5 page 562

[5] 'Usdul Ghaabah' volume 5 page 563

She left this transitory world for the everlasting abode in Madinah 14 A.H. It has been said that Hadhrat Abu Bakr Siddeeq ؓ and Hadhrat Hindah ؓ passed away on the same day[1] but it is mentioned in 'Istie'aab' that she passed away during the Khilaafat of Hadhrat Umar Farooq ؓ.[2]

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[1]'Usdul Ghaabah' volume 5 page 563, 'Al-Isaabah' volume 4 page 41
[2]'Al-Istie'aab' volume 4 page 411

The Reality of the Fables attributed to Ameer Hamza

The fables famous in Ceylon, China, Central Asia, Rome, and Barsagheer that are attributed to Ameer Hamza haveno link to 'Sayyidish Shuhadaa' Hadhrat Hamza in any way.

According to the elucidation of 'Taareekh Seestaan' it was initially extracted from 'Qisaa Maghaazi Hamza', a book which is no longer available. It was filled with the exploits of a certain Iranian Khaariji by the name of Hamza bin Abdullaah. The mentioned Khaariji had started a rebellion against the Khalifah Haroon Rasheed as well as his followers and had led expeditions into Sindh, India, and Ceylon.

Long after the movements of the Khaariji sect had ended, the bravery of the abovementioned Hamza caught the imagination of the Iranians. They made him into the Uncle of Rasulullaah and presented him in general literature as a true Muslim – as a 'Hero'– so as to make him accepted by everyone.

According to the clarification of the historian Gardezi the mentioned person was Hamza bin Athrak who was the son of a peasant from Seestaan. In Arabic books Athrak has been written as Adrak or Atrak. Thabri has written a short synopsis of him. However, in Farsi books a more detailed rundown can be found.

According to the explanation of Thabri and Ibn Atheer in 179 A.H (795 -796) a representative of Haroon Rasheed had insulted his lineage due to which he burned with vengeance. He rebelled and prevented the people of Seestaan from

paying the land tax. In opposition to his growing rebellion the governor of Khurasaan sort help from the Khalifah.

The Khalifah himself came to Seestaan in 192 A.H (807-808) and gave Hamza a written promise of protection but Hamza refused to accept it and resolved to put up even more resistance then before. After Haroon Rasheed passed away he led many expeditions into Sindh and India until he finally died in 210 A.H (825-826)

It has been said that Hamza Khaariji was great supporter of patriotism and nationalism but in fulfilment of his objectives the amount of oppression, extremism, and barbarism he carried out makes him an example of one whose entire lot of good deeds are washed away in exchange for sin.

Hamza and his followers had extreme views with regards to Taqdeer (Fate); their belief was that Jahannam was already decreed for the children of their enemies and polytheists also. The books on the fables attributed to Ameer Hamza called 'Daastaan Ameer Hamza', 'Hamza Naamah', 'Qisaa Ameer Hamza', 'Asmaa Hamza', 'Rumooz Hamza', etc all originate from Iran. Their centre of knowledge Madaain was once the territory of Seestaan.

Between the Arabic 'Seerat Hamza' and the Faarsi 'Daastaan Hamza' there is a vast difference. The complete Arabic print is in ten volumes in which the 'Hero' is said to be some other relation of Rasulullaah and not the uncle of Rasulullaah .

The Faarsi 'Daastaan Hamza' came from Iran to India and gained acceptance in the court of the Moguls. In that era many subnotes were added and it became a popular topic for the younger artists. One of its Urdu translations, done by a person by the name of Ashak, had nineteen volumes and each volume had a different name. In 1892 Sheikh Sajjaad Hussein from Calcutta published one of these volumes in English.

From the abovementioned explanation it has become as clear as daylight that those stories or fables which are the spawn of worldly fame have nothing to do with 'Sayyidish Shuhadaa' Hadhrat Hamza ﷺ and are not even remotely linked to Hadhrat Hamza ﷺ or his noble traits neither did Hadhrat Hamza ﷺ ever go to these countries. Rather these are all the stories of Hamza bin Abdullaah Khaariji.[1]

[1]For further enlightenment please refer to 'Idaarah Ma'aarif Islaami'

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Rabi ul Thani-1431, March-2010